Ἐπίσκοπος Ἀπόσκοπος.

THE BISHOP

BUSIED BESIDE THE BUSINESSE:

OR

That *Eminent* OVERSEER, Dr. *John Gauden*, Bishop of *Exeter* so *Eminently* OVERSEEN, as to wound his *Own Cause* well nigh to Death with his *Own Weapon*, in his late so *Super-eminently*-applauded Appearance

For the { *Liberty* / *Legitimacy* } of { *Tender Consciences.* / *Solemn Swearings.* }

Entituled,

A *Discourse* concerning *Publick Oaths*, and the Lawfulness of *Swearing* in *Judicial Proceedings*, in order to answer the *Scruples* of the QUAKERS.

Which singularly double *Discourse* is, in the *Two Parts* of this following *Animadversion* of it, both seriously, and singly *Discoursed* with, and *Discovered* to be

Not more (*Pretendedly*) AGAINST Persecution for Conscience, Than (*Really*) FOR it;

Nor more (*Intentionally*) FOR Solemn Swearing among Christians, Than (*Effectually*) AGAINST it.

By { *Samuel Fisher*, } { Prisoner in *Newgate*, for the *Truth* of *Jesus*. }

Quis non Ridet? Qui non Videt.
Suo Se Jugulavit Gladio.

Evangelica Veritas non recipit Juramentum. Hieron.
Non Oportet ut Vir, qui Evangelicè Vivit, Juret Omnino. Chrisost.

Printed in the Month, called *August*, in the Year, 1662.

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n. 142

UMI

TO THE READER.

READER,

TO *say nothing here how far the* Bishop's Book (*which this relates to as an* Answer) *falls short of that* Beauty *and* Strength *of* true Religion, spiritual Sense, *and* sound Reason *it pretends to, which it scarcely seems in* some parts *of it to have so much as the* ordinary Lineaments, *and* Symmetry *of; at least in* our Apprehensions, *who are* wholly strangers (*save that we see it in sundry of those* Polemical Pieces, *that by the* Parochial P.P. Priest's *of all the* three Postures, *viz.* Papal, Prelatical, *and* Presbyterial, *have been put forth against us, and that* Eternal Truth *of* God *still* testified *to by us*) *to any such* Self-subverting Sermons, *and* unsaid Sayings, *as the said* Book *consists of; Had we discerned in it any* considerable weight *of* Argument, *or* Sufficient Evidence *to Evince the* main point *undertaken* (*i. e. the* Lawfulness *of* Swearing) *to the* Conviction *of our* Consciences, *we should very likely either in* Print *have signified our* Subscription *to it, or else have sate down in silence, and thereby at least signified our* Satisfaction.

And (*even as* nothing *as it is to its* propounded Purpose) *we could* (*but that we must say for* Truths *sake, with him of old, who of a* Priest, *was made a* Prophetical Reprover *of the* Priests, *Jerem.* 15. 10. Wo is me my Mother, for thou hast born me a *man of Strife and* Contention to the whole Earth) *be*

be very well contented to be silent, *rather than to be found* ore *and* ore *again* contending *with every* new Opposer *of those* Old Truths, *the* Old Encounterers, *and their most* Critical Encounters *of which have been profligated by us long ago.*

Moreover (*to let pass those other disadvantages we adventure upon, of* [Cæteris imparibus] *our present* Low, Streitned, Imprisoned, *and in a manner* Condemned *Condition, by reason whereof, as* Damnati Lingua *vocem* habet, *vim* non habet, *so we may expect* our Words, *how* true *soever, should gain but* small Credit *against the* Bishops) *we have so much the* smaller Encouragement *to reply at this time, sith, by so doing we expose our selves to the* Lash *and* Severity *of a* sharp Law, *some of the* Executioners *of which are* (*in their* blind *Zeal and* malicious *Minds*) *far more* Rigid, Sharpe, *and* Severe *in their* Hyperbolical * Prosecution *of it, then we are yet apt to believe the* most Supream Enactors *of it were, at their* Enacting *it, in their* Intentions.

* Though *Judicium penale* [*de iure*] *nunquam excedit casum.*

All which notwithstanding, for as much as the Internal, Eternal Truth *of* our God, *which we have* known, received *and* belived, *is very* pretious, honourable *and of* great esteem *with us, yea, far more than either* Life, Liberty, Estate, *or any* External Treasure, *or* Enjoyment *whatsoever, and considering how it* lies at stake *so in this Case, that our* Total Silence *might not unlikely be mistaken for* consent, *and how apt some are to deem all their* Aspersions *of* Lies, Assertions *and* Arguments *against us to be* owned *and* assented *to by us, if they be not* answered (*though else it might have been more* Prudential, *as to the* expedience *of our* Liberties, *and* Estates, *to have* sorborn *in such a* Juncture) *we could do no less* (*in order to the* clearing *of our selves from the* calumnies, *which continue to be cast upon us by both* Priests *and* People *of different* Principles *and* Persuasions, *and the*

clearing

clearing of that Truth we hold forth both more generally (as concerning the Light) and more particularly (as to the case of Oaths, about which we are so angrily contested with) than enter our dissent in publick in such wise, as in the Book ensuing.

Which Book in both the Parts thereof, into which it stands divided (respectively to the two sorts of matter, which is handled in the Bishop's (viz.) that about Liberty, and compulsion of Conscience, and that of Swearing before Courts of Judicature) is devoted (Reader) to thy most serious, and impartial Perusal, that thou mayest see how the Bishop in the self same Work wherein he labours earnestly to bring all men to (be Conformitants to him, is found a most egregious Non-conformitant to himself: For in his Epistle, and in the former part of his Undertakings, which is more positive, this Bishop seems in very many passages of it to be much what of the temper of his (quondam) Predecessor in the same See, * and Reasons much against the Inhumanity, Anti-christianity, Uneffectualness, Unsafeness, Unlawfulness, Tyrannousness, Irreligiousness, Unrighteousness, Unreasonableness of meer Plagiary Counsels, Punitive Courses, Sharpe Penalties, Flagellant Methods, the Cudgel, Sword, Prisons, Banishments, Plunderings, Sequestrations and such like, as if he had indeed so much Native Candor, and true Christian Charity, as did constrain him, after

* Viz. Joseph Hall, once Bishop of Exeter, who allowed of Variety in outward Forms of Worship, saying, in pag. 58. of his Susurrium thus,

It is a great and insolent wrong in those who shall think to reduce all Dispositions, and Forms of Devotion and Usages into their own, *since in all these there may be much* Variety, *and all those different Fashions may receive a gratious acceptation in Heaven. One thinks it best to hold himself to a* set Form *of Invocation, another deems it far better to be left to his* Arbitrary *and* Un-premeditated *Expressions*, &c. *and* pag. 60. O God, *let my main care be*

the

to look to the Sincerity of my Soul; and to the sure Ground of warrant for my Actions; for other circumstantial Appertenances, *where about I am pleased to be* liberal, *let not me be* strait-handed.

And pag. 184. *It is a true Word of the* Apostle, *God is greater than our* Conscience, *and surely none but he, under that great God the Supream Power on Earth is the* Conscience; *every man is a little World within himself, and in this little world there is a* Court *of* Judicature *erected, wherein next under God the* Conscience *sits as the* Supream Judge, *from whom there is no* appeal, *that passeth sentence upon* all *our* Actions; *upon* all *our* Intentions, *for our Person absolving* one *condemning another, for our Actions allowing* one *forbidding* another; *if that* condemn *in vain, shall all the World besides* acquit *us, if that clear us, the doom which the World passeth upon us is frivoulous and ineffectual. I grant this Judge is sometimes corrupted with the* bribes *of hope, with the weak* fears *of loss, with an undue* respect *of Persons, with powerful* Importunities, *with* false Witnesses, *with* forged Evidences *to pass a wrong Sentence upon the Person, or cause for which he shall be answerable to him that is higher than the Highest; but yet this doom (though* reversible *by the* Tribunal *of heaven) is still* obligatory *here on Earth: So as it's my fault that my Conscience is misled, but it's not my fault to follow my Conscience.*

Nevertheless, considering not only various Passages *intermingled among the above said matter, standing as it were* diametrically *opposite thereunto, wherein he pleads the* Destructiveness *and* Injuriousness *of* lenity, *and no less than even a necessity of the use of such* Severities more *or* less *to the most* modest *and* moderate Dissenters, *to the* Peace, *Safety and* happiness *of the* Community, *but more especially considering his* confessed *consent to that* acknowledged unseasonable *issuing out of that* Act *for the* Non-toleration, Coercion, Compulsion *the* Genius *of* Primitive Christians, *(who were never exercised in the Infliction of any such (as* Carnal, *as* Cruel) *censures on the* outward Man, *whereby to convince the* Conscience) *he did utterly* abhor *and* detest *all such doings upon the score of* Religion *only*:

on of the Quakers themselves, whom he deems to be the Innocentest of modern Dissenters; together with such other concurrent Circumstances, as are onely thus hinted at here, seeing they are more largely handled in the Book it self, to which the Reader is hereby referred; saving all his fair and formall Shews of so much Favour and Facility to tender Consciences, as he would fain seem to be found in, his charitable Endeavours (as he calls them) do more truly tend (what ever they pretend to) to the Re-establishing, than to the total Removing of that Antichristian Yoak of Persecution for Conscience (complain'd on and cried out against by the Bishops themselves, as well as others, when they felt the weight of it) from off the necks of Christ's truest Disciples; whom (forasmuch as their Possessors slay them, and hold themselves not guilty, yea, count, and sell them all the day long, as Sheep for the Slaughter, and then say, Blessed be the Lord, for I am Rich, yea, their own Shepherds pitty them not) Christ Jesus therefore, the great Shepherd and Overseer of their Souls, to whom they are now returned, from whom they once went astray after the other, who fed them in the barren places of the Forrest, and drove them from Mountain to Hill in their dark and gloomy Day, will most assuredly feed and gather, and destroy that Yoak from off their Necks, and that heavy Burden from off their Shoulders by means of the Anointing: And as to those Shepherds among whom the Poor of his Flock are as the Flock of the Slaughter: I will eat the Flesh of the Fat (saith the Lord) and tear their Claws in Pieces, yea I will destroy the Fat and the Strong, and feed them with Judgement so that that which dieth let it die, and that which is to be cut off, let it be cut off; yet those three S. S. Shepherds, whose Soul hath abhorred me saith the Lord, and my Soul loatheth them, I will cut off in one Month; They have been as a swift Dromadary traversing her way as a wild Ass, used to the Wilderness, snuf-

fing

sing up the Wind, so that in her occasion none can reverse her, yet in her month *she shall be found; They have dealt treacherously with the Lord, they have begotten strange Children, now shall a* month *destroy them with their Portions*, Ezek. 34. 16. Hos. 5. 7. Zach. 11. 8, 9, 16. *Yea this we say in the* Lord, *their Feet, which stand on* slipery places *in the* Dark, *shall* slide *in due time, and the things that come upon them* make haste; *and by how much the more in their* Subtilty, *by giving* goodly Words, *they deceive the hearts of the* Simple, *and seek to seem more* fair *and* favourable *than* in truth *they are, to implead all Persecution whatever (even* Doctrinally *) and yet* practice *it, by so much the* sooner *will* Wrath *and* Ruin *be upon them* suddenly *from the* Lord, *and so much the* sorer *and* Sharper *will the Stroak be, when the Lord once shall arise to* smite *them with the* Rod of his mouth, *and to* rebuke with Equity *for all the* meek *of the Earth.*

Indeed it cannot be denied, but many of their words are soft *as* Butter, *and* smooth *as* Oyl; *yea* Speciem Agninam, pelsem Ovinam pre se ferunt, *yet* Intus & in cute Mordent; *Even while they* cry peace, *if men please them not so as to* conform *to whatever* constitutions, *are according to their own coveteous* Conceptions, *they* bite with their teeth, *and* prepare *War against them by speaking out the* proud things, *that are in their hearts*, proudly, contemptuously, *and* disdainfully *against the* Righteous: *thus, under a shew of* serving *them*, secretly shooting *at the* sincere *Servants of* God; *so as we may say* truly, *they are* for *a* toleration *in* all *cases* (*excepting wherein they are* against it *) and* against all Persecution *of* tender Consciences (*those cases onely excepted, wherein they are for it*) *In a word they* bait *us with now* a bit, *and then* a bite, kill *us with a kind of* cruell kindnesse, *call* Christian Charity; *and as he of old, who in more* spite *than* Real pitty, *with a* Complement *commended Christ to* Condemna-

demnation, *so do they at this day, who under a* feigned face *of* friendship *in the* persons *of* his People *betray him into the hands of his* open Adversaries *with* a Kisse: *But such* Linsey Wolsey *webs as these, will never become* Garments *wherewith to hide their* inward Enmity *against the* Truth.

As for the last Part of the Doings *of this* Bishop, *with whom we have here to* do, *wherein he is more* Argumentative *for that* Solemn Swearing *now us'd in* Judicature, *what litle strength he is likely to appear in* for it, *who himself sayes so much* against it *as* Bishop Gauden *does*, *let the* Reader *Judge by his* own, *and other* Authors *sayings, by him* cited *and here* recited *to that purpose, Viz.* Evangelica veritas non recipit Juramentum, Hieron. *The Gospel verity doth not admit of an Oath,* Non Oportet, ut vir qui Evangelice Vivit, Juret Omnino, Chrisost. *It is not meet, that a man who lives according to the Gospel should swear at all.* Rarus apud veteres jurandi usus in Judiciis, sed crescente perfidia Crevit Juris jurandi usus. *In the* better *and* simpler *ages of the World,* Oathes *were seldom used in* Judicatures, *but after that* perfidy *and* lying *increased, the use of* Oathes *increased.* Bishop Gauden *out of* Polibius. There was no need of an Oath among Primitive Christians, it was security enough in all cases to say *Christianus sum,* I am a Christian, *Bishop Gaud.* p. 4. Christians (*truly such*) need no Oathes in *publick or private*, *Bishop Gaud.* p. 23. Nor can credit be given any more then to a lyar, to any man that swears never so *solemnly*, and in *Judicature*, who is a *common swearer*, and hath no Reverence of the *Majesty* of *God*, *Bishop Gaud.* p. 17. Certainly the affairs of *Christians*, both *publick* and *private*, would be no lesse to their honour and ease, if there were in *no case* any need, or use of Oathes or *swearing*, but onely such an *Authentick veracity* and *just credulity* on all sides, as might well

spare

spare even the *most true, sincere* and *lawful Oathes*, keeping on all sides as great a distance from *Lying*, as from *false swearing*, Bish. Gaud. p. 22.

Quis legit Hæc, &c? *He that can read all this, need not go further then* Bishop Gauden *to find matter wherewith to Answer* Bishop Gauden *concerning the* unlawfulnesse, *at least the* needlesnesse *of any* swearing.

To conclude then (*for I am in an* Epistle *only here, and not in the* Book *it self*) *as it's an* ill Bird (*as the Proverb speaks*) that bewrayes his own nest, *so it's an* ill Wind that blowes no body no profit: *and so though the* whirl-wind *of the* Bishops Doctrine (*wherein he* whiffles to *and* fro, in *and* out, *and sometimes* round about) *cannot well serve his own* ill turn *against the* Truth *testified to by the* Quakers, *yet tis one* good turn *at least, that it doth very well serve the* Quakers *wherewith to serve the* Truths good turn *against* himself.

SAM. FISHER.

The

The First PART

THere being a *Book* lately put forth, Intituled, *A Discourse concerning publick Oaths, and the Unlawfulness of Swearings in Judicial Proceedings*, by Doctor *Gauden*, Bishop of *Exeter*; Written (as he saith) to answer the *Scruples* of the *Quakers*; we having seriously perused the said *Book* with an upright Heart, and impartial Eye, to the end that we might own what is *good* in it, and *refute*, or at least *refuse* what is Evil; not being *espoused* to any *Opinion* or *Judgment*, but what carries *Demonstration of Truth* with it unto and upon our Consciences (it being our *Principle* to keep them alwayes void of offence towards *God* and towards *Man*) do here profess in the sight of God and all men, that, notwithstanding what ever is therein written to the contrary, our belief is, that *Christ's* and the *Apostles* words, *Mat.* 5. *James* 5. who say, *Swear not at all, by Heaven, nor by Earth, nor any other Oath*, &c. are still to be understood, as formerly upon occasion we have declared, and do now again declare in this our *return* and *reply* to the Book aforesaid, not out of *Obstinacy* and *Wilfulness*, but *Duty* and *Conscience* to *God* and his *Truth*, which is dearer to us than all we have to loose for the like of it; for as we had no *scruples* in our selves before *his Book* came forth (as the Bishop supposeth we had) about *Swearing*, in order to the resolution of which he pretends to write, being sufficiently clear in our *Judgments* against it: So we have met with nothing in our *serious perusal* of this *Bishops* Book, but what hath farther contributed to the strengthning of us in our *former belief* and *persuasion*, than in the least either to the shaking of our *Confidence*, or the convincing us of *Error* in this our *Way* and *Practice*, of denying to *Swear at all*.

The Insufficiency of the *Book* aforesaid, & of the *Matter* therein contained to *convince* us, or any, that sincerely seek the truth in this particular, appears to us, and may appear unto any, who are *impartial*, both by the sundry *Confusions*, and *Contradictions*, that are to be found in it, *in self*, in more *points* than one, and also by the *weakness* of the *Arguments* thereof, to *evince* the thing pretended to; both of which we

have

have here with as much *brevity* and *plainness*, as might well be, presented to *publick view*, in such-wise as hereafter followeth.

I. Whereas the Bishop *premises* very many things in order (as he supposes) to the better understanding of these two *Tracts*, takes his way of *Interpretation*, it may not be amiss for us to take some *notice*, and make some *useful observations* of sundry of those *precedent passages*, both in his *Book*, and his *Epistle* to it; which (for *orders* sake) we shall consider of, under those three *general Heads*, into which he seems to have moulded all that *matter* of his Book, which is *antecedent* to his *Discourse concerning Swearing*, *viz.*

First, his *Christian Charity* to ——— }
Secondly, his *Pitty* to ——— } the Quakers.
Thirdly, his *Commendations* of ——— }

In each of which, it's not *uneasie* both to *discern* and to *discover* him to be more *Pretended*, then *Real*, yea, more *Uncharitable*, *Abusive*, *Ironical*, and *Condemnatory*, than either truly *Charitable*, or *Compassionate*, or *Commendatory* towards the Quakers: Yea, we cannot but see (unless we will close our Eyes) how a vein of *Scorn*, *Reproach*, *Defamation* and *Contempt*, *Persecution* and *Spoile*, runs along throughout both his *Epistle*, and all the fore-part of his *Book*, notwithstanding the most *faire* and *specious Pretences* of it to *Pitty*, *Compassion*, *Mercy*, *Moderation*, *Commiseration* and *Commendation*; and howbeit, it *guilds* and *plaisters* it self over in many places, with some *seeming shewes* of *Love*, *Bowels* to, and *applauses* of the *Quakers*, and those *tender termes* of *Lenity*, *Facility*, *Gentleness*, *Humanity*, *Candor*, *Christian Charity*, &c. superficially *sprinkled* up and down here and there (as a *veil*) upon the *face* of it, yet it goes not so *disguised*, but that there are Eyes, which through all those thin *Tiffany Pretences*, see clearly such a *frowning Face*, and *course Complexion*, such a *sour visage* of *Severity*, *Rigor*, yea, and *cruelty* it self, as in case of (*Immedicabile vulnus*) the *Quakers non-convition* of that for truth, which they have tried the *troublesness* of already, by a surer *Touch-Stone* than that of the *Bishops Traditional* talk, or in case of *Non-submission* (even *against Conviction*, which himself *confesseth* would not be pleasing to God) to the *Bishops bare Conceptions* upon a Text or two (when once held forth to them by him *so*, or *so* interpreted) as to some *matering Cause* (*per quem cuncta primo tendunt a*) could heartily wish (notwithstanding

holding the sharpest voice of Juries) that the rough hands of Justice might be laid on to no less than very Impositions and Exactions.

For first, as to that point of *Liberty of Conscience*, which in his *Epistle*, and the first part of his *Book* also he treats much about, though he would be thought to be in his *Pity* and *Christian Charity* a pleader for it, at least on the behalf of those *Poor Silly Quakers* (as he *facetiously* terms them) as if he were indeed some *Compassionate Moderator* of mens *unchristian* and *hasty Spirits* towards them, Yet considering how (like the *Lizard*, which what ever good prints he makes with his *Feet* on the Sand, when he runs, defaces them all out again with his *bushie Taile* that comes behind) this *Charitable* and *Pitiful Bishop* intermixes his *Pity* and *Christian Charity*, with so much *Unchristian*, *Antichristian Cruelty*, so many *Corrosives* amongst his *Cordials*, flings so many *Firebrands* after his *fundatable Fabrications*, and seconds his *lenitives* with so many sharpe and supercilious *Reviings*, all he utters to the *mollifying* of mens *Minds* and *Mannners* towards us, amounts to as much, as if he had said just nothing. As his *Charity* and his *Pity also*, for the expression of which, and his pains therein, though he expect it not (as he layes) because of *our ingratitude*, yet he seems to himself to have deserved *thanks*, was expected (as the Bishop himself intimates) In that his *Intercession* for us to the *House of Lords* (not *obliged*, but *supposed* to by the *Quakers*) before the *Exhibition* of the *Bill* against us, that it might be forborne, till some course might be taken for our *Information*.

Secondly, In this present course of putting forth this his Book, in order to fetch an *Information* of the *Quakers*, as aforesaid: Which first way of the expression of his *Charity*, is by himself testified to, *pag.* 1, 2, 3. in these Words.

Bish. *Finding lately in the* most honourable House of Peers, *that a Law was likely to pass in order to punish with* great Penalties *those* English *Subjects, who under the name of* Quakers, *shall refuse to take, as* their legal Oaths, *so those which are usually required in* Judicial Proceedings, &c. *I was thereupon bold thus far to intercede with that* honourable House, *in the behalfe of those* poor People, *who are likely to fall under the* Penalties *of the Law, that I moved to have a respite for a time, as to the Execution of those* Penalties *upon any of those* Offenders, *until some such Rational and Religious Course were taken, as*

 might

might be sufficient to those members of the Lawfulness, by Gods assistance, Day, by imposing and taking such publick Oaths, that he desired first their Scruples, and fairely removing their Difficulties, either they might be brought to a cheerful Obedience in that particular, or else to depart without Excuse before God and man, while the Tuition of the Law was sufficient against their Errors, and the Severity of it only impeachable to their own Obstinacy.

I further recommended this previous Method of Christian Charity, or meekness of Wisdom, as best becoming the Piety, Humanity, and Honour of that House.

Secondly, as Almost agreeable to the mented Clemency of this Majesty to all his good Subjects.

Thirdly, As the aptest means to reclaim such as were gone astray from their Duty, by the errour of their Fancy.

Fourthly, to stop for the future the spreading of this and other dangerous Opinions, which are usually known under the name of Quakerism, &c.

Fifthly, As very suitable to my Profession as a Minister of the Gospel, as the special care of the Bishops and Fathers of the Church, Relations which carry on them great Obligations to Humanity, Charity, Ministerial Duties, Episcopal Vigilancy and Paternal Compassion to any men, especially Christians, who are weak, ignorant, erroneous in their Judgments, or dangerous in their Actions.

Lastly, I urged the Pattern of divine Justice, whose usual forerunner is Mercy; Vengeance rarely following, but where Patience hath gone before, instructing men of their Duty, warning them of the danger of their Sins, bearing with their manners for a time, and calling them to Repentance before the Decree come forth to Execution: To this purpose I am sure I spake, &c.

Answ. It is confest the *Bishop* uses here many *good Arguments*, in which we cannot but agree with him, that they are *Cogent*; not only so far as he makes use of them (*viz.*) for the *procuring of Respite for a time* only, but for the *putting of a stop* also *for ever* to such an altogether *Unchristian*, and *Antichristian* Course as it is; for *Christians* by *outward Penalties* to Persecute any men, *merely* for their *Consciences* about *Religion*, specially *Christians*, who, how they can be *dangerous in their Actions* (as he supposes they may) and yet be *truly Christians* (since he who is owned by *Christ* to be so indeed, must depart from all *Iniquity*) we are yet to learn: Yea undoubtedly it

we were in any *Malignant Opinions* (which yet is more than all the *Bishops*, were they as willing as they are averse to it, will ever be able to make proof of to our faces) it had been an *apter means* to *reclaim* us from them, and to *stop* the *growth* of what he in his wonted *Emphatical* way scornes at under the name of *Quakerism*, and more *suitable* to the *Profession* of *Gospel Ministers*, *Bishops* and *Fathers* of the Church, more answerable to *Divine Justice*, more becoming the professed *Piety*, *Humanity*, and *Honour* of that *House*, and the other also, more agreeable to the *Kings* wonted *Clemency*, if not to have quitted those more *riged Inflictions* by *Penalties* altogether, yet at least to have used first those *Rational* and *Religious Courses*, which the *Bishop* calls *softer Applications*, for our *Information* of the *lawfulness* by *God's*, aswel as *Man's* Law, of both those things, which by the said Act, on pain of *Spoile* and *Banishment*, are strictly *imposed* on us, which are not only that of *Swearing*, which the Bishop would fain seem to have said something (though *hoc aliquid nihil est*) more then was ever said before in proof of the *lawfulness* of, but also that Sin of *forbearing* to meet together to *Worship* God *publickly*, according to our *Consciences*, and his *own Will* concerning us.

Yea and lastly, to add one thing more, which (whether the *Bishop* forgot to urge it or no, I know not, but sure I am) had as great weight of *a reason* in it as any of the rest, to have *byassed* and *swayed* both *Houses* another way, whereupon the *King* himself in his *Wisdom* saw fit, as in reference to himself and them, to urge it *so often* in his Speeches to them, aswel as the *Chancellor* in one of his, *May* the 8th, 1661. more *evidently* and *eminently* consistent with that *signal Credit* and *Affection*, that *high repute* and *honourable esteem* in the hearts of his *truest Subjects*, which the first making of *such Promises*, *Crowned* the *King* withal, aswell as with his *Truth* and *Faithfulness* in the performance of all those *Promises* he hath so *fully* and *freely* made, and so *frequently* reiterated concerning such a continued *Liberty*, to the *tender Consciences* of such as should not *disturb* the *Kingdoms Peace* (as on our parts we have not) that

* Witness the Kings Letter from *Breda*, sent to the *House of Peers*, and read in the *House*, *May* the 1th 1661. and ordered to be printed for the service of the *House*, and satisfaction of the *Kingdom*, and now to be seen in the 89. page of the Book of *Collections* of his Speeches; whose Words are these, *viz.* We do declare a Liberty to tender Consciences, that no Man shall be disquieted or called in question for

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differences in Opinions, or in matters of Religion, which do not disturb the Peace of the Kingdom; and that we shall be ready to Consent to such an Act of Parliament, as upon mature deliberation, shall be offered to us for the full granting of that Indulgence.

Also in the Kings Declaration concerning Ecclesiastical Affaires, dated October the 20th. 1660. it is said thus.

In a word, we do again renew what we have formerly said in our Declaration from Breda, for the Liberty of tender Consciences: No Man shall be disquieted or called in question for Differences of Opinion in matters of Religion, which do not disturb the Peace of the Kingdom: And if any have been disturbed in that kind since our arrival here, it hath not proceeded from any directions of ours. And page 91. We do in the first place declare our purpose and resolution, to and shall use to promote the Power of Godliness, and to encourage the exercises of Religion, both in publick and private.

And page the 102. We do in the second Place take into Consideration, that our present work is to gratifie the private Consciences of those that are grieved with the use of some Ceremonies, by indulging to, and dispensing with these omitting those Ceremonies.

And in the Kings Speech to both Houses, July the 8th. 1661. It is to put my self in mind as well as you, that I so often (I think as often as I come to you) mention to you my Declaration from Breda; and let me put you in mind of another Declaration published by your selves about the same time, which I am persuaded made mine the more effectual, An honest Generous and Christian Declaration signed by the most Eminent Persons, who had been the most Eminent Sufferers, in which you renounced all former Animosities, and memory of former Unkindness: My Lords and Gentlemen, let it be in no mans power to charge me or you with breach of our Words or Promises, which can never be a good ingredient to our future Security.

And in the Chancellors Speech to both Houses, July the 8th. 1661. page 17. He told you but now, that he values himself much upon keeping his Words, and upon performing all his Promises to his people.

Now the urging of all those Promises had been an Argument of as much force in it self, and as much likely to have prevailed with the House, as any of the rest, had it been in the mind of the Bishop to have made use of it (as it seems it was not) for this is enough to render the Word of the King less Creditable among all (save such as are yet unwilling to believe any otherwise of him, than that he once truly intended what was then by him so solemnly Avouched) that instead of an Act for the full granting of the Liberty so often promised, there is an Act now out for the final taking away of the same.

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Nevertheless, though the *Bishop* made no mention of these matters in his speech, (whether for fear least in so doing his *intercession* should take more *effect* then he truly desired it should, or no, God knows, I will not say so, but by some other passages of the *Bishops* book, many a one may be apt to think so for all that) yet his own *Arguments* might have moved (if not the *House*) yet at least himself, not at all to have *consented* to so sudden a passing of that Bill, the forbearance of which (for a far *longer time* then was allotted, to so great a work as our *Information*) himself seemed so *sincerely*, and *seriously* to plead for.

But behold, how, notwithstanding that *favourable acceptance*, which (he saith) his motion had in the *House* from many *Lords Temporal*, and some of his *brethren* the *Bishops* also, yet, *contrarily* thereunto the *Decree* is both *passed* and *come forth* against us, even before any of the aforesaid *rational* or *religious courses*, which he judges *ought* to have been *used*, were at all *used* towards us for our *Convition* or our *Errour* and *mistake*.

Insomuch that howbeit his *Charitable Intercession*, and his *Pitiful motion* in the House, who (as he saith of himself, *pag.* 3.) *as thought to be no barren nor diffident Speaker*, is rather to be *accepted* of, and *Commended*, than either *Condemned*, or *despised* (if it were indeed as he relates it, and also made in the *Integrity*, and *sincerity* of his heart) albeit it hath not accomplisht its *pretended End*, yet we appeal to his own *Conscience* whether he hath not manifested, not only some *Pittilesness* and want of *Charity* (saving all his *fair pretences* of so much *love* and *Compassion*) but also much *falsness* and *faithlessness* to the *Quakers*, aswell as *unsutableness* to his *Episcopal Capacity*, and that in these three respects.

*(1.) In not putting forth himself in that *Interval of time* between the *Date* of the *Bill*, and the *Publication* of it, to use the means aforesaid for our *Information*, which himself confesseth had been *suitable* to their *Profession*, as *Ministers* of the *Gospel*, and as *Bishops* and *Fathers* of the *Church* (*Relations*, which he also saith carry in them *great Obligations* to *Humanity*, *Charity*, *Ministerial duty*, *Episcopal Vigilancy*, and *Paternal Compassion* to any men, especially *Christians*, who are *weak* or *ignorant*, *erroneous* in their *Judgement*, or *dangerous* in their *actions*) for to this very day we know of no such *rational* and *religious Courses* taken by *him*, or his *Brethren* to inform us of the *lawfulness*

* *The first respect.*

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by *Gods*, as well as by *mans Law*, of *imposing* and *taking* of *Publick Oaths*; Yea himself confesseth, *pag.* 14. he hath *never had so much as one hours Conversation with any of that way*: neither can the writing of this his Book with a *private* and *single hand*, or any thing that is found written therein, be *truely* said (as *pag.* 3. he deems it may) to make good such an undertaking, for these three reasons. (1) Because if there had been any thing it of *force* to our *Conviction*, yet it is born out of *due time*, for the *Act* Commencing (and that not without his *own Consent*, if the *Bishop* will believe himself) from the 24th. of *March* last past, was in its *force* against us, a long time before his Book was Extant in order to our *Instruction*. (2) Because in his whole book he brings no proof at all, to justifie the *Imposing* of *Oathes* upon any, under *Penalty*: All that he pretends to prove (any other way then by some few mens *Examples*, which cannot be all mens *Rule*) being onely the *lawfulness* of *taking Oathes*: And no marvel why he meddles so little with the former, since in all the *Law* of God, there is not so much as one *Command* or *Example* for the *Imposing* of any *Oath*, under *pains* or *Penalties* to the refusers. (3) Because even in that part of his Book, where he pretends to prove the *lawfulness* of *taking Oathes*, in order to the taking away of our *scruples* (as he calls them) he hath not medled with any of those *Arguments* Extant to the contrary, in sundry books heretofore written by us, but onely gives us his *own thoughts* on those *Texts*, which we have disproved the *lawfulness* of *Swearing* from long ago; and would have us take those *thoughts* of his for *truth*, more from the *Authority* (for ought we see) of his *Prelatical*, *Paternal Dignity*, then any weight of *right*, or *solid reason* that is found in them; Now until the said *course* be taken, and that *respite* the *Bishop* hath craved from all *outward afflictions*, till the said *course* hath been taken, be granted, we appeal to all wise men, whether the *Bishop* hath by his *Practice*, faithfully answered his own *pretended desires* to the *House*, and whether (while he is altogether *inexcusable* therein himself) we remain not as yet *excusable in* our sufferings? Sith the very thing which the *Bishop* saith, must leave us *without excuse*, is the taking of the aforesaid *course*, until which we are *excusable* by his *own Imposition*; and when the said *course* shall be taken with the *Quakers* by the *Bishops*, who have never yet so much as given way to *discourses* with them, then the men, who (as the Case now stands) are *doubly* and *doubly guilty* in runing *violently* upon them, will at least be more

excusable

excusable, and *less guilty* than now they are, in their proceedings with them according to the *rigor* of the *Act*.

The Second respect.

In this respect (in which also the *Bishop* cannot but stand *Condemned* within himself) *viz.* in that quite contrary to the *Confessed* Constitution of his own *Judgement* and *Conscience*, by which he stood by so many *Arguments convinced* cleerly to the *contrary*; Even that the *way* which was beyond all controversie the *best* way, at least to let the *Quakers* alone some time, as to the *Execution* of those *Penalties* upon *any of them*, *as offenders*, till some *rational* and *Religious Course* were taken with them, he hath condescended so far below the Call of God in his *Conscience*, as (all Evidence and Counsel to the contrary therein notwithstanding) to give his own *Personal* and *Episcopal Consent* to the passing of the *Bill*, and consequently to the *Execution* of all those *Penalties* upon them *all* as *offenders* (unless he will rather say he consents to have them suffer that *Imprisonment*, *Impoverishment*, *Banishment* the Act inflicts, not at all as *offenders*, but as *Innocent*, (as elsewhere in effect he does) and so mends his matter as much, as one that makes it much worse then it was before) before it was *possible* for such means to be used, as himself affirms *ought* to be the *first*, and judges every way to be the *best* and *fittest* for *Information*; Here the *Bishop* is far from teaching *facienda faciendo*, from Justifying the *Real Truth* and *soundness*, which was in a great part of his Doctrine to the *House*, by his *own Example*; no marvel then (though it found some *acceptance* among *many*) that it was seconded with so little *Successe* as it was among the *most*, who acted contrary to it, whilst himself was found so *easily* drawn aside, to side in such a *Practice*, as was utterly contrary to his own *Professed Principles*: For what wise men will give heed to follow the *wind* of that mans *words* and *wisdom*, in whom they see (while he yet speaks) so *little stability*, he is ready to *row* one way whilst he *looks* another, and *willingly* to assent to *act* against his *own Opinion* and *assertions*, for thus the *Bishop* doth in the Case in hand; he sets himself in at least a *seeming Zeal* of *Moderation* towards the *Quakers* to stir up others to *Compassion* and *Patience* to them, yet is himself so *Incompassionate* and *Impatient*, as to consent to the *ruine* of them in all haste, before the means of his own prescribing, and that *Previous Method* of *Christian Charity*, and *Meekness* of *Wisdom* (recommended by himself to be used first, under so many *weighty reasons* and *Considerations*, and such as are of *force* not with himself onely, but many

Lords Temporal, and some of his *Brethren* also) were used to them; And here (we say) how ever he covers himself over with the *Fig-leaves* of many *fair Forms* of speech, about his *Pitty* and *Christian Charity*, he discovers in very deed, not onely a Spirit of *uncharitableness*, *Cruelty*, *Malignity* and *Enmity*, but also of *deceit*, *falsehood* and *unfaithfulness* to *God* and *Men*; Sith by his own Confession of his *previous* intimation thereof to the *House*, we understand his *consent* was given to the passing of the *Bill* against us: *For if the Bishop had judged it either *reasonable* or *seasonable* for the *Bill* to passe against us when it did, he might more *excusably* have *acted* according to his *Judgement*, and forborn to have urged so much against it: But if it were against the *Conviction* of his Conscience, that it should passe till such a time, he hath the more *inexcusably* before the time of using *softer Courses*, so *easily* and *earnestly consented against* his *Conscience* to the passing of it, and must go *Condemned* in himself of such *unfaithfulness*, as is a shame that it should be found in one of his *Profession*; For as, *Qui statuit aliquid parte inaudita altera, æquum licet statuerit haud Æquus fuerit*, he must needs passe sentence against himself, as *unequal* in his ways, who (though the thing determined should be an *equal* thing) determines it before he hath had a *fair* and *full* hearing of all *Parties*, much more may such a one as *assents* to the *Acting* of that *severity* against which, but just before himself very *Eagerly* argued, say with *shame enough* of himself, *Video meliora proboq;, deteriora sequor*; I *see* the *best* way, but *chuse* the *worst*; and whether this *Bishop* may not say of himself the same (as to the Case in hand) we appeal to the *Light of God* in his *own* and *all mens Consciences*, since he confesseth, that for *many reasons* we ought to have had *respite* for a time, as to the *Execution* of the *Penalties* of the *Act* upon us, and yet confesseth his *consent* to the *Act* for our *Suppression* before we had it.

Object. But the *Bishop* sayes, *pag.* 2. He *might consent to the passing of the Bill, out of the Justice* and *Charity, which he owes to the Publick Peace, to which all* private Parties, Interests, and Charities, *must submit.*

Ans. If that be *Justice* and *Charity* to the *Publick-Peace*, for any to suppresse all *Interests* and *Private Parties* but their own, we are yet to learn what *Justice* and *Charity* is; For the *Justice* and *Charity*, which

*For (saith he) *However I might consent to the passing of the* Bill.

which we who are called *Quakers* do even owe and exercise towards the *Publick Peace*, is (as to the point of *Liberty of Conscience*) to plead the *Civil Interest* of all *Private Parties* (they behaving themselves *Peaceably* in their Respective Religions) in the same *Equality* with our own; Though the *Bishops* we see (might they be their *own Carvers*) would prove such *Impropriators*, as to Engross all *Publick Countenance* and *Encouragements*, by the *Injunction* and *Protection* of the Law, *all Favour of Princes*, all *Publick Maintenance* and *Honour*, and use of *Publick Orations*, *Publick Offices*, and *Employments* of *Authority forreign* and *Domestique*, yea *all advantages* of what sort soever (as *their proper Honoraries*) appropriated to one *Interest*, that is their *own*: yea to *it* (and *it* only) as *Bishop Gauden* expresseth it, in *pag.* 5. of his Epistle; yea as (*Universalia nec existant, nec apparent nisi in singularibus suis*) he cannot appear to be a well wisher to the *Publick Peace* and *welfare*, who denies it to any *Particular*, much more to all *Particular Parties* and *Interests*, but his *own*; so if all *Private Parties*, *Charities* and *Interests* must submit to the *Publick Peace*, and *welfare*, we shall then believe the *Bishops* to have that *Justice* and *Charity*, they owe to the *Publick Peace* and *welfare*, when we see them submit *theirs*, so at least as to let others live *quietly* in the Land besides them, but not before: That being (whatever largeness of *Love* and *Liberality* it may pretend to) a *Private*, *Narrow*, *Selfish*, *Pinching*, *Churlish* Spirit, and not that truly *Charitable*, *Publick*, *Peaceable*, *Universal*, *Liberal* Soul, that devisetb *Liberal things*, and by *Liberal things* shall stand, that cannot bear all other *Professions* of the *same Religion* with it self, to stand *quietly*, and live *Peaceably* by it self in the same *Land* or *Nation*; Nor are they any more *true seekers* of the *Publick Peace*, who to preserve it, destroy the *Private Peace* of those *many thousands* that seek it more *seriously* then themselves, and with no small *denyal* of their own, then those are *true seekers* of the *Publick safety* of the *whole Ship*, who would fain sink all other mens *Cabbins*, dreaming by so doing, to *save* their own.

The third Respect.

* In this respect, in that after the *softer applications* and *Rational* and *Religious Courses*, used for our *Information* about *Oathes*, its taken for granted by him, that it is no less then *obstinancy* in us, if we be not (*Ipse facto*) brought into a *Chearful Obedience* in that particular, and that we are left *without excuse* before *God* and *man*, and both the *Truth* of

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the Law justified against our *Error*, and the *Severity* of it onely imputable to our *obstinancy*; so that after some *small respite*, in Case of *non-conviction* concerning the *Lawfulness* of that *Swearing* they impose; or in Case of our *non-submission*, even *against Conviction* (which *Conviction* is the *Work* of *God*, and not of *man*, and never likely to be effected whilst the World stands, so clearly are many *thousands* from *God* himself convinced to the contrary, by all that *slender Evidence* this *Bishop* can for Swearing hold forth from *Scripture*) then the Vengeance decreed, is to fall without *Remedy*, without *Mercy*, *Pity* or *Commiseration*, with a *heavier stroke* upon the *Quakers* then before, not now as *offenders* onely, but as *obstinate offenders*, as *wilful refusers* and *rejecters* of the *Truth*, and of the *Patience* exercised and *Mercy* tendered, and all this without any Colour of *excuse* or ground of *Plea* for themselves, under all their *Tribulations* in the sight of *God*, as well as *men*; This such as are not *unwilling* to see it, may easily see, that though the *Bishops book* viewed only by some *running Reader*, that eyes it not very warily, may seem by some passages of it to have the *fair face* of nothing else but *Charity*, and of nothing less then such a thing as *Cruelty*; nevertheless being well viewed in other passages of it, and in that most *Ultimate End*, which it most strenuously aims at, which is *primus in intentione*, though *ultimus in Executione*, first in his *intention*, though last in *Execution*; then it may appear very easily to any one that *latet anguis in herba*, it carries the *sting* of *Severity* in the *Tayle* of it, at least not so much *Zeal*, *Charity*, and *Pity* by far, as it pretends to. Though then the Bishop would fain seem to be very *slow* and *backward* to have *rigidity* used towards the *poor*, *silly*, *harmless*, *unwary Quakers* (as he calls them) whom he much *Pities* as a People *possibly* of *no Evil minds*, and such like, yet his desire of *forbearance* towards them mainly is, that they (for all the *leaden heels* he moves on with) might at last be the more *Cruelly handled* with *Iron hands*; let them alone for a while, let them be vouchsafed, so much honour and favour in order to their reducement, as to have some *Rational* and *Religious* Course exercised to them, by those that are so high above them, as the *Bishops* and *Fathers* of the *Church*, and then, for not seeing with their eyes, *alias* not believing (as they do at *Rome*) as the *Church* believes, whose *Spiritual Fathers* are the *Representatives* of it) be turned over to be destroyed, as *wilfully* and *obstinately* rebellious against God: The sum then of this Bishops *Christian Charity*,

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and pines Pitty to the *Quakers*, amounts to as much; and he should have said, *tolerate* them yet a little, that they may be taken away wholly at the last; *In alcune rebuscare, prò vnpoco tolerare, mi lasso maniere cadant.*

But that which is more observable yet in the passage above spoken to, is the Bishops *contradiction* herein to himself, and to what he himself holds forth for truth in other passages; for howbeit here he *condemns* and *objects* it against as a matter of *obstinate offending*, if after *some respite* given, as to *Women* of *Fashion*, and *Rational Courses* taken (though *successlessly*) for our *Information*, we be found (though *unconvinced*) not *conforming* cheerfully to what is imposed; yet elsewhere (as *Amelie*, page 10, 11.) he *commends* and *praises* it as *good* in the *Quakers*, in that they choose where they remain *unconvinced*, rather to *Suffer*, than *Sin against their Consciences*; which to do, he himself saith, were to *Sin against God*, *whose holy Will* (saith he there) *Shines in the Soul*, *in reason and religion*, *either* seeming *or* real, *is indeed the present rule of Conscience*: *Not may any Man* (saith he) *Act contrary to those dictates*, *which he judges to be God's*, *though he err as to the Truth of the Rule*, *yet his Judgement binds so far as it represents* (though in a false Glass) *the* supposed *Light of God's Will*; *for he that will venture to Act against Conscience*, *though* Erroneous, *will also Act against it*, *though it be never so* cleer *and* perspicuous; *if* Conscience *Act according to its* Error, *it Sins* materially *against the Truth of God*; *if it act contrary to its* appearing *Principles*, *it Sins* formally, *and* maliciously, *as* wilfully *rebelling against the* supposed *Will of God*.

Mark well the *Confusion* of this Man, we do not deny, but that (to his own great *disadvantage*, aswell as the *perpetual Shame* of himself, and all such of his Brethren as go about by *outward Penalties* to *fright* and *force* men to act against their *Consciences*) in these last Words of his, he utters a most *undeniable Truth*; but how grievously he *interfeers* and *thwarts* himself and his own Sayings in the place above spoken to; he that is not *stark blind* cannot choose but see.

One while if the *Quakers* do not *Cheerfully obey* after the *Bishops rational Applications* to them for their *Conviction* (which, in reality, rather are *Irrational*, if they alhave no more, then *Bishop Gauden* hath yet said, to say for Swearing) the Laws of men *imposing Oaths* upon them against their Consciences, they are to be Condemned

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[illegible] Duty, that sin *wilfully*, and *obstinately* against God, and so are under the rigid *Justicium*, and *severe Punishment* of mere Law and *Justice*, as *wilfully rebellious* against both and *inexcusably* before both God and man.

[illegible] sin against their Consciences, [illegible] it to be condemned as *Evil*, [illegible] *Warrantably* [illegible] good, yea, to act contrary to its [illegible] or against the *holy Will* of God, no more than [illegible] the Soul, which (saith he) if indeed the [illegible] though they Err as to the truth of the *Facts*, and so act contrary to those *Dictates*, which (though *falsly*, they judge to be Gods, yet contrary to what his Judgement represents, (though but in a *false Glass*) the *supposed Light* of God's Spirit. What a strange [illegible] man *mistake*, is to act contrary to what every man stands *bound*, and *ought* to act, is a sign of an *uncircumcised Heart*, or one that makes no Conscience at all in things that are never so true, plain, clear, and perspicuous, is a sign of one that hath not so much as [illegible] of Ingenuity, without which, there is no *mitigation* of any Fault; yea, is to sin *formally*, yea *maliciously*, yea a *wilful* or *obstinate* rebelling against God; which sort of sinning *formally*, *wickedly* or *wilfully*, by how much it is worse than to sin no more than *materially* (as he speaks) or *weakly*, for want only of Knowledge of what is good; by so much the *greater* (say we) is the *Guilt* and *Punishment* that is by right to be inflicted for the Sin, (as to take away a man's Life *materially* only, *unawares*, and with *no ill mind*, is not so bad as to do it *formally*, *maliciously* and *wilfully* against the *known Will* of God to the contrary) and by so much the more are they *Good*, *Praise-worthy* and *Commendable*, (saith the Bishop himself) who will rather *choose to Suffer* than so to *Sin*; upon which ground it is that the Bishop, who condemns it as Evil with a witness, and as Sin in the highest degree, dos any men to sin against their Consciences, expresses himself in way of *Praise* and *Commendation* of the *Quakers*, and in way of *Friendship* and *high Approbation* of this, as a *good thing* in them, in as much as they choose by their *Profession* thereof, in those *Papers* given in one day to some of the *Lords*, rather to *Suffer* than to *Sin* against their *Consciences*, and so *against God*, page 10. which *choice* of *Suffering* under the *prescenting* Hands of Men, rather than to *violate* the *Conscience* before God, if it be so *highly* to be commended,

all so good and praise-worthy a matter, as the *Bishop* (must enough) seems it to be; then how *justly* they are to be *commended*, who for fear of the *Wrath* of men, *choose* to save themselves from it, by *sinning* against God, and their own Consciences; much more how *greatly* and *justly* they stand *Condemned* at the *Tribunal* of God himself, who without any *Just Cause* (unless *Idolatry* (we know) ministred to them so to do) by *Threats* and *Penalties*, seek to cause honest men so to *Sin*; we leave to the *Bishop* himself to judge, who hath given his *Consent* to such *Transactions*.

Howbeit, we desire him to judge it by the *Light of God*, which in his own heart shewes which is *Good* and *Commendable*, and which is *Evill*; for want of attendance unto which, he hath in the *blindness* and *darkness* of his Understanding, run himself hitherto into such a *mist* of *Confusion*, and *self Contradiction*, as not only to *commend* the *Quakers* as a generation of *Just Ones*, for *choosing*, rather then to *Sin* against *Conviction*, to undergo the *Penalties*, which *man's Law*, for God and Conscience sake, inflicts upon them; but also to *commend* these as a generation of *Just Ones* that do inflict them: For so he doth, page 19. whilst he *commends* those *Penalties*, as *just Penalties*, which, for doing no other thing then what himself before *commended* in them, are by *men's Law* inflicted on them; which *two things* (to wit) the *Quakers choosing* to suffer the *Penalties* inflicted on them for their *Consciences*, and *their Adversaries choosing* to inflict *Penalties* on them for their *Consciences*, that they should be *both* good, *both* praise-worthy, *both* commendable, *both* justifiable and just in the sight of God, is as impossible, as 'tis for *good* to be *evil*, and *evil good*; for if it be *good* in the *Quakers*, to *choose to Suffer*, rather then *Sin against it*, then it cannot be *good* in others *by Penalties* to seek to prevaile with them to *Sin against Conscience*, rather then to *Suffer*.

Object. But if Bishop *Gauden* shall say he would not have men Sin *formally* against Conscience, nor Suffer for their not so Sinning, but for their Sinning *materially* through the *Error* of their Conscience, against the (yet *unknown*) *rectitude* it self, against the *Truth* of the *Rule*, as he sayes, page 11. Men do when the [*Kalam*] *Judgement* is not according to *Truth*, whose Sin of the *Actions*, (however the *integrity* of *Intention* may be *commendable*, and so mitigate the Fault) may be *great*, as it is an *enormity*, or *aberration* from the *rule* of *Eternal Truth* and *Justice*; this being (as Bishop *Gauden* sayes) the

Snare

Suggestion of the *Devil*, which a *Conscience* thus erring falls into, [illegible] cannot (*whilst so*) but *sin* one way or other, either *materially* against the *intrinsical Justice* and *Truth* of God, and he *sinfully*, for else *formally* and *wilfully* against the *supposed* Will of God.

(*Answer.* We reply) That will in no wise *relieve* him from the *just reproach*, *Absurdity*, *Madness* and *Confusion*, which he falls under, as he pleads that *principle* of *any Persecution*, or *Infliction* of *outward Penalties* for *Cause* of *Conscience*, though *yet erring*, as to its knowledge of what is *Truth*; forasmuch as he *commends* it as good in the *Quakers* for choosing rather to *Suffer*, then to *sin*, against even an *erring Conscience*; and yet *justifies* that also as good in those who *cause* them to *suffer* for nothing but for *Non-conforming*, and makes it the *greater Evil* of the *two* to *Conform* against *Conviction*, than not to *Conform* (meaning for want of *Conviction* of it) to the *very Truth*, for thereby he *evinces* the *Quakers Suffering*, to be a *Suffering* for *Good*, and *consequently* their work to be *Evil*, which for that good only, do make them *Suffer*.

Obj. And if he say it is *good* and *commendable comparatively* only, or in respect to a *greater evil*, as it is from such an *Integrity* of the *Intention* as *mitigates* the fault, but in its self stands an *Evil*, as have a *Error* in the *Judgment*; albeit a *lesser Evil*, than to act against the *Judgment*, and so *justly punishable* with *Penalties* by *outward Powers*.

Answ. We reply (and he that hath an *Eare*, let him hear, what *B. G.* confesseth to be the *just Cause* of the *Quakers Sufferings*) at least it amounts to no less than this however, that the Bishop would have *Quakers* suffer for *choosing* of *two Evils*, whereof he says *one* of *necessity* must be taken) that which is the *lesser*, and *consequently* for doing that which is *comparatively better*, and for their declaring that, which without all controversie is the *worse*, which is as *just*, *good* and *true* a thing in the *Quakers* (were their *Judgments* as *erroneous*, as the *Bishop* would make them, and as it's *well certain* they are *cleere*) as that *maxime* is true, *viz.* *Ex duabus malis minimum est Eligendum.*

See then, and behold the *sum* and *Substance* of *Bishop Gauden's Divinity*, and of his *Pity* and *Christian Charity* to the *Quakers*, though he *praises*, *approves*, and *commends* it as good in the *Quakers* for choosing to *Suffer* for acting and sinning *materially* only (which

in reference to that other sort of Sinning *formally*, he calls good and commendable) Rather then to Sin *formally*, *maliciously*, and *wilfully* against their Consciences; yet *contrariwise* he *condemns* it, not only as *erroneous*, but also such *obstinacy* and *wilfulness* in their *Errors*, as *justly* deserves the *severity* of the *Law*, and its *rigid Institutions* and *Penalties* to be executed on them, if after a *little respite* (though they *never be convinced*) they *Conform not contrary* to their *Consciences*.

Bish. And whereas he sayes, this is the *Snare* and *Dilemma* of the *Devil*, that an *Erring Conscience falls under*, viz. *that it must Sin either the one way or the other*; instancing in the Case of *Paul*, when he *Persecuted* and *Blasphemed* the *Christian Religion*, being *verily perswaded that he ought so to do against that way*; and of *others*, who *could think they did God good Service while they killed Christ's Disciples*.

Answ. We grant that an *Erring Conscience* is indeed in *such a snare*: But this is that very *Snare* and *Dilemma* of the *Devil*, that (not the Conscience of the *Quakers*, which are *truly Enlightned*, and so *escaped* out of the *Snare of that old Fowler*, but) the *erring Consciences* of *their Adversaries*, who *Persecute* them in their *blind Zeal*, are fallen into at this day; as *Paul* (while he was yet *Saul*, *breathing out Threatnings and Slaughter against the Saints*) was before the time of his *Conversion to the Light*, in which *principle of persecution* of men for Conscience, while they own it, it's *impossible* for them to *escape* without being *Judged one way or other*, let them do what they will; or to escape so, but that they must fall into *Condemnation* and the *Snare of the Devil*; for if they *Persecute* the *Lord's Servants*, and take *Crafty Counsel* against his *hidden Ones*, to destroy and root them out, then *Wrath is upon them* from the *Lord*, who also will give *Kingdoms* for their *Ransom*, and *Nations* for their *Life*, rather then let their *Causless* Sufferings go unrequited; but if they *cease to Persecute* the *Saints*, of whom the World is not worthy, whom in their *benighted minds*, they think to be such *mischievous Miscreants* as are not worthy to move, and have their Being in it, then they are afraid they are *too negligent* in doing God *real good service*, which (according to their Consciences thus crooked-ly constituted, and erroneously opinionated) they, for want of *walking by the Light*, verily think they ought to do: Thus, as *error* [illegible] *in principio fit semper major in medio, maximus in fine*; and as

posita

possible absurdes sequitur nullus: so the *Powers* and *Professors* of the *Christian World*, both *Temporal* and *Spiritual*; *Priests*, (*Priests* and *People* being gone off, and *degenerated* from that *pure*, *Primitive* *Temper* of *Liberty of Conscience*, or *Tolleration* of *all Religions* in *Civil States*) men behaving themselves (respectively) no otherwise then *Peaceably* and *honestly* therein, into that, has *bloody* *Principle* of *Persecution* of honest men, meerly for a meer *Conformity*, *non-conformity* to the *Priests* needless Superfluous *Ceremonies*, and endless *Impositions* and *Inventions*, have involved themselves in such *irrecoverable Snares*, and *deep Dilemma's* of the *Devil*, that we may truly say of some of them, but most especially of some of the *Clergy*, who are the *stirrers up* of the *strife* (as *Christ* said of old of those *Chief Priests*, who were the *Chief Persecutors* of his Disciples, and of those *Scribes* and *Pharisees*, whom he called *Serpents*, and a *Generation of Vipers*) *how can* they *escape the Condemnation of Hell*? For if they act not according to their *Professed Principles*, to *Is* with *unarmed Pistolles* to *punish* and *Persecute* the *Saints*, who to themselves, who are not of the *Light* and *Day*, but *Night* and *Darkness*, seem *Sinners*, then they are *Condemned* in themselves, as men not *faithful*, *truly* or honest to their *yet Erring Consciences* about those *Laws* of *men* against *Christs Disciples*, in the Execution of which they *hinks* *Divine*, they do God service; but if they *do* all according to their *own thoughts*, whilst they think in their Conscience, as *Paul* once did, they do God good service, when they *kill his Servants*, then they can *never flee* from that *Wrath*, which is *to come upon all the unruly and Children of Disobedience*, who are found *Rebelling against the Light*, and *revelling* in the *ruines* of its *Children*, which *truth* is no other then the *Condemnation of Hell* it self, the *Lake of Fire*, the *dut Portion* of all the *abominable* ones, which is the *Second Death*, *Rev. 21. Rev. 22.*

The best way to escape *this Snare*, is for all men to the *Rod* (which must be by following the *Light* *within*) of that *Spirit of Truth* itself, which by degrees leadeth all that *faithfully follow it* *into all Truth*) that the *Rules* or *Judgement* of their Conscience be according to *Truth* first, and then (as *B. G.* sayes truly indeed) *act* accordingly; for while men say they have *fellowship with God*, and do him service, & yet *walk in Darkness*, besides the *Light of God* in themselves, in which God himself is manifesting his *Power* more or *less* in *each mans* Conscience, they *lie*, and do not the *Truth*.

1 John 1

John 1. howbeit there is the *most hope* of them, that when in the *same Zeal*, as *Saul* of old, they Persecute the true Church of God, do it yet *ignorantly* and in *unbelief*; that *all such* as have now any hand in *Persecuting* and *spoiling* us, who (excepting that *new-nick-name* of *Quakers*, by reason of which we are not yet known so to be) are in truth the *self same Church* and sort of *Christians*, as were of old Persecuted by *Saul* and others, and in *Imprisoning* and *Impoverishing* us, through *simple ignorance*, may obtain the *same Mercy* that *Paul* did, is the *heartie wish*, and *true desire* of our Souls, who can say of such, as *Christ* also did, *Father forgive them, for they know not what they do*; and with *Stephen*, while they were stoning him, *Lord lay not this their sin to their Charge*: But if there be any that *believe* we are the *People of God*, and yet *Persecute* us out of *meer malice* against his *Image*, which they hate, having by *long* and *exercise* of themselves in *murderous* and *bloody ways* contracted to *complexion* to themselves that *Image* of their *Father* the *Devil*, who hath begotten them from *God* and *Goodness* to the doing of his *own will*, who was a *Murderer* and a *Liar* from the beginning; to that now they cannot but *contradict* the *known Truth*, and *blaspheme* against the *Holy Spirit* of it, through what *Veil* ever it utters it self; the Sin of such being *evidently* unto Death, we are not bid to pray for that, it having *forgiveness*, *neither in this World, nor in that to come*; yet we leave them to *stand* or *fall* to their own *Master*.

Having in part discovered the *Virulence* of some of those *Pious* and *Sacrosanct Presences* of *Pity*, and *Christian Charity* to the *Quakers*, which *Bilk Gandy* makes, and under which, as under a *Vizard*, he seeks to hide the *Secrecy* of his *Villeny*, we shall proceed to *remark* him further by some observation of some *other Passages*, much what to the *same purpose*, in both his *Book* and his *Epistle*.

Bilk. He saith in his *Epistle*, pag. 4. Thus the *Cruel Sword*, *Prisons*, and *Banishments*, *Plundering* and *Sequestrations*, were the *Late* Cruel and Flagellant Methods, of some *most* Tyrannous Times, which had nothing of *Reason*, Law or Religion *to support them*: but these are not in my *Judgement* either the fruit of the strictest *Measures to Compose* the *Jarrings* of men's *Private Opinions*, or to redress the *Outrageous* of their *Conversation*, but *Innocent Actions* flowing from them, *upon the Accounts* of *Conscience* and *Place* of *Religion*.

Answ. By these words *Bilk Gandy* seems to save his *Countrymen* and

and *false Christians* to understand, that as the *Times* are changed, so in his Opinion, ought to be also the *Method* of proceeding against the *Quakers*, and other *dissenters* from themselves, and that as we were dealt *with then* (but very *unjustly*) by the *Cudgel, Sword, Prison, Banishment, Plundrings*, and *Sequestrations*, proceeding from the *Tyrannousness* of those Times, from men void of Reason, Law and Religion; so now it ought to be onely by *good life* and *sound Doctrine*, from such as have *true Reason, Law* and *Religion*, intimating also, that the *Case* is not so *desperate* as to need any such *sharp Imposition*, seeing it is but to *Confute the falsities* of mens *Private Opinions*, and to *reclaim* the *obliquities* of their *inconform* yet *Innocent Actions*, (which Faith he there must be more *tender* and *softer applications*) accounting it no less then even *unreasonable* and *unchristian*, to follow the *Example* of *Times* in such proceedings, to that *purpose*, one would think, there were some *good ground* to judge that this *Author* and *Father* of the *Church* (so called) would prove a *Tender, Nursing Father* indeed, that did with *no small disdain* decline all kinds of *Cruelty* and *Persecution*, yet notwithstanding, behold how in the very next words he *asserts* in effect all that again, in this wise, *Viz.*

Saith, *It may be we shall be necessitated to represse by Legal Corrections and Penalties, those Penalous obstinacies, which do resist all softer applications, and endanger the Publick Tranquility, by giving Offence to settled Religion, or obstructions to the proceeding of Justice by Established Laws.*

By which words he not onely gives us to discern (as *Ex pede Hercules, ex ungue Leonem*) what is his *rigid resolution*, and how *Tyrannous* towards *tender Consciences* (notwithstanding his desire to be counted of a *Contrary Complexion*) but also like an *unskilful builder* plucks down [illegible] what he builds up newly with *the other*, for [illegible] of his are not *[illegible]* applicable to us, who are called *Quakers* (we having never been found in any *Penal obstinacies*, nor resisted in any sence *all softer applications*, nor ever yet *endangered* the *Publick Tranquility*, by affronts) yet the *Author* [illegible] to the *Quakers* (whom throughout his Book, by playing the [illegible] with a Bit and a Knock) makes void, as well as *Law*, he *strikes* with a Bit and a Knock, as to the *Interdicting* of that *Law* to the *Contradicting* of himself, as to the *Interdicting* of that *Law*, he would fain be believed to allow the *Quakers*, what he [illegible]

had said immediatly before, & so ministreth to us *just occasion* of *Jealousie* that by those words of his (*viz.*) *resist, affronts, obstructions*, &c. he intends no other then our *denyal of Obedience*, the *Bishops* meere *minds* and *wills*, and bare *non-submission* to such *Lawes* of men, as without *wounding* and *offending* of a good *Conscience* we can in no *wise submit* to; so that (whatever he would seem to grant) yet all the *Liberty* to the utmost he is *really* willing should be granted us, is only his, and his *Brethrens* intimating to us, what is their *mind* and *Judgement* in Religious *matters*, and the *Enacting* of some *outward Law*, to require our *Conformity*, upon the not yielding of which we are to be suppreſt by *Coercions* and *Penalties*, as *resisters* of *soster applications*, as *affronters* of setled Religion, as *obstructers* of the proceedings of *Justice* by Established Lawes: And this is that *cunctis prius tentanda*, which he is for, & all the *appeal* that he will allow, we being now in his judgement *unexcusable*, because we cannot see with his eyes; and this is his *Quid amplius peccram?* what could I have done more? and these are all the *Lenitives* he affords us, before *Lancings* and *Fomentations*, before *incisions*, or *amputations*, and no other *remedy* before *rigor* and *severity*: so that now upon meer *non-submission* to his and his *Brethrens Counsell* (which yet was never at all ministred to us any other way, then in this his book, thrust forth above a month after the Date of the late *sharp Act* against us) it is not to be reckoned any more the *scratch of a Petty Opinion*, but the *Gangreen* of an *obstinate* and *rebellious humour*, which forceth the *abscision*, under pretence of preventing a *deadly Contagion* to the *whole body*; But (blessed be the Lord) they who are made partakers of his *saving health* (as we are through his goodness and mercy) need none of these *Episcopall paternal Remedies*, for such are under the Cure of the *great Shepherd*, *Overseer* or *Bishop of their Souls*, who will make the wrath of men turn to his praise, and the remainder of it will then restrain.

Bish. Again it is yet further manifested, what the Bishop intends by *Liberty* and *soster Applications* unto dissenters, from the Religion established by *outward Lawes*, in the next page, wherein he declares, how he would *have them*, *as no better then Layers of the Foundations of Distractions, Division, Destruction and Confusion*, to be deprived of all *publick Countenance* and *Encouragement*, and of the *protection* of the *Lawes*, of the *Favour of Princes*, and not only of *publick Maintenance* and *Honour*, but also of the *use of publick Churches* (as he calls them) *and Oratories of publick Offices and*

Imploy-

Employments of Honour, and Authority, forreign, and domestick, Ecclesiastical, Civil and Military, and all such like advantages, which he would have *appropriated* only to themselves, as *their proper Honours, who can Conform to whatsoever Religion by Law may be established.*

Answ. As for the Advantages of publick *Maintenance* and *Honour*, and those *Ecclesiastical Offices, Imployments* and *Preferments*, which pertain to those *publick Places*; which they call *Churches*, we neither look nor seek after them, but leave them to those Ministers, who look more after the *Fleece* then the *Flock*, unto whom the *Hire* is more desireable then the *Onus*, and the *Benefice* prized beyond the *Office* of the *Ministry*: Nevertheless, sith the *Bishop* would have *Dissenters* deprived not only of these *Ecclesiastical*, but of all other *Civil Advantages* also; we would have him take notice, that the *Deprivations* of all these *Priviledges*, were the *Flagellant methods* of those most *Tyrannous Times*; which by the *Bishops* own Confession in his Words before cited to his own *Shame, Confutation* and *Confusion*, (forasmuch as he would have the same used, and yet would seem to be against them too) had nothing of *Reason, Law* or *Religion* to support them.

Bish. The Bishop saith further in the next Words thus, *with these outward Advantages added to that Internal Power of Truth and Holiness, which are in the established Religion, it may (as I think) not only be happily supported, but easily prevaile against all Factious and feeble Opposition, unless the scandal, negligence, levity, and luxury of its Ministers, Bishops, Preshyters and Professors, overthrow it by casting such inmoral disgraces upon it as make People disbelieve and abhorr both it and them; as was in the Case of* Elies *Sons.*

Answ. That is a very *weak* and *crasie Religion* indeed, which hath not *internal Power* of *Truth* and *Holiness*, enough in it to support it, and that against but *feeble Opposition*, without the *addition* of *outward Force*, and the other *External Helps*, and *Advantages* before mentioned: Whether the *Bishops Religion* be such a *feeble Form* or no, we leave them to consider, and examine; but this we are sure of, that the *true Religion*, not only *hath been*, and *ever will be* supported, and will *prevail* without these *Advantages* and *Priviledges*, but also in the midst of as *deep Disadvantages* and *Deprivations*. Witness 2 Cor. 4. 8, 9. where the Apostle sayes, *We are troubled on every side, yet not Distressed, Perplexed, but not in despaire, Persecuted, but not forsaken*

Struck, *Cast down*, but *not destroyed*. 2 Cor. 6. 4, 5, &c. *in all things approving our selves as the Ministers of God, in much Patience, in Afflictions, in Necessities, in Distresses, in Stripes, in Imprisonments, in Tumults*, &c. *by Honour and Dishonour, by Evil Report, and Good Report, as Deceivers, yet True, as Unknown, yet well Known, as Dying, yet behold we Live, as Chastened, yet not Killed, as Sorrowful, yet always rejoycing, as Poor, yet making many Rich, as having nothing, yet possessing all things.*

Secondly, We observe that the Bishop is very *doubtful*, *jealous* and *fearful* (and that not altogether surely without a Cause) least the *Scandal*, *Negligence*, *Levity*, and *Luxury* of the *Bishops* themselves, and of the *Ministers*, *Presbyters*, and *Professors* of it, should overthrow *their Religion now established*: But if it had that *Internal Power* of *Truth* and *Holiness* in it, as he pretends it hath, he need not fear its being *disgraced*, *disbelieved*, *abhorred*, and *overthrown* by the Wickedness of its *own Ministers* (as he doubts theirs may) for the Truth will be *honoured*, *believed*, *loved* and *established*, maugre not only the *Contradictions* of *Sinners*, and the *Wickedness* of all *such Bishops*, *Ministers*, *Presbyters* and *Professors* that oppose it; but also if all those that *profess* and *promote* it in *its Power*, and not in *empty Formes* only (as others do) should (as God forbid, and as they seemed likely at all to do) become as *Wicked* and *Negligent*, as *any Prelatical Ministers* are, and as themselves have once been *Faithful* and *Diligent* in the service of it: for the *true* and *Pure Religion*, which is *undefiled before God*, whereby its *Children* (of whom alone it is justified) are kept *unspotted from the World*, stands not upon the *Sandy* and *Slippery Foundation* of *outward props*, and *advantages*, but upon the *inward Principle* of *Gods Power*, which is the *Power of an endless life*; But the *Children* of *such Religion*, (as how fair so ever they seem before men) stand not on that *Rock of Ages*, and are no better established then on the *outside*, *frivolous Formes* of mens *Inventions*, derived downward by *Tradition* from *sure Fathers*, without that *inward Power of the endless Life*, may labour in the *Fire* of their own *fierce Wrath* and *Fury*, to hold up all their own Formes (*respectively*) yet *weary themselves for very Vanity*, and to as little purpose as those, who have that *endless task* in hand, of striving to make a *dead Carcass* stand, which (howbeit, it hath all the *outward Proportion*, *Shape*, *Parts*, *Limbs* and *Legges* of a *living man*) can never possibly stand longer, than it's held up on every side by some

External

External Praps or other, because (as one said) *deest aliquid*, there wants the *main Wheel*, the *master Piece* of all (*viz.*) the *Spring* of that *powerful Principle* of the *Life within*.

Bish. *But I confess* (saith he) *I would not have this* Legal *and avowed* Religion *of the Nation, so Rigorous, Sharpe and Severe* (as Sarah to Hagar) *by the suddain overcaming, or violent overlaying of all other different Persuasions in Peaceable men, as not to let them breath in the same common air, or not to enjoy their Lives, civil Liberties and Estates, with their dissenting Consciences in all modest Privacy and Safety; I abhorr as much as I dread all Racks and Tortures of mens Souls, or those cruel, no less than curious Scrutinies of mens Consciences, which covet first* (like God) *to search Mens hearts, and then* (like the Devil) *delight to torment them in their Estates and Liberties, only because they are not so wise as themselves, but as honest perhaps, and sincere in the sight of God.*

Answ. Hence we may take notice of sundry things.

But first by the way, whereas the *Bishop stiles* the *avowed Religion* of the Nation, *Legal*; how *legal* it is in *one sense*, we matter not much for enquiring, but we grant (how little *Evangelical* soever it is) it is *Legal* enough (if not too much) in *another*, for it seems to us by the *Pompe*, and *Pay* of its *Priesthood*, who talk for *Tithes*, and a number more of its *Levitical Ceremonious* Services, to smell much more of the *Law*, than of the *Gospel*.

Secondly, It is very observable here, that the *Bishop* would seem to be *against*, not only the *Killing*, but also the *Banishing* of *Tender Conscientious* Dissenters, in that he saith, he would have them have their *lives*, and to *breath* also in the *same* common air, and not only so, but also *against* both the *Fining*, and *Imprisoning* them, for (saith he) I would have them have their *civil Liberties* and *Estates*: Notwithstanding, all which this *Bishop* (with whom *Confusion* is as frequent as *contradiction to himself*) intimateth, page 4. how he gives his *consent* to the passing of *that very Bill*, which inflicteth on them both *Fines, Imprisonments*, and *Banishments* from their *native Country*, and so from breathing in the *same* common Air with other People.

* *Cœlum non animum mutant qui trans mare currunt.*

But in very deed, what kind of *Liberty* and *Enlargement* it is, that in his *Pity* and *Christian Charity* to the *Quakers*, he would have granted to them, we have shewed somewhat of before, though himself (seeking of *sincere* all his

some

Honey Sounds, and so *sugar* over all his *bitter Pills*, with the fair Shewes of *Love*, and *Learn*, is loath to speak it out *plainly*; how-ever it here very *plainly* appears, rather that the *Bishop* hath *dissented* with all *his heart*, to what he saves he would not have, but *wished* from, and desires the contrary to *with all his heart*; or else that he *heartily dissents* (for so he seems to do by his wishes here) from that which he as *heartily assented* to, when he passed his *yea* to the late *Act*, while it passed against us, *thrown hereon never accepted*.

Thirdly, Whether *the Bishop's wishings* and *weshings* here to have it otherwise, be *true* or *counterfeit*, *yea* or *nay*, we shall not take upon us to determine; but this we are well assured of, that, notwithstanding his *seemed desires* to the *contrary*, there is executed at this day (but it is from the *Seed* of *Hagar*, towards the *Seed* of *Sarah*) such a *sudden overawing*, and *violent overbearing* of the different *Testaments*, from that more *Legal*, than *Evangelical*, yet *owned Religion* of *this Nation*, in those most *peaceable men*, called *Quakers*, as not to let them *breath quietly* in the *same English common Air*, not scarcely to enjoy their *Lives* without hazard of loosing them, not onely by the *Pistols*, and naked *Swords* of rude Souldiers, from whom (though *John* the *Baptist* taught them *to do violence to no man*) no less than *Violence* is acted, but by the hands also of some, called *Justices* of the *Peace*, who by *Kicking* and *bruising* the *Quakers* with their *own Feet* and *Fists*, *break* the *Peace* more then the *Quakers*, who cannot *strike*, and as much (*perhaps*) as the *worst of men* that are brought before them, much less to enjoy their *Civil Liberty and Estates*: Witness the present *filling* of the *Prisons* with them, throughout this *City* of *London*, in order to the *Fining* of them in their *Estates*, and all this *extempore*, without the *premunire* use of any of those *rational* and *religious* courses to them, or resistance (*on their parts*) of the *softer Applications*, the *Bishop* seems so much to plead for; unless by *softer Applications* he means summoning to their *spiritual Courts*, *spoiling* of their *Goods*, *imprisoning* of their *Persons* (under which also they have never yet resisted) for if by *softer Applications*, he intends any *Gentle Christian addresses* (excepting his *own recognitive Book*, which came out of due season, to convince them of *any Error* he believes they hold, of this sort they have received none as yet from the *Bishops*; though *Discourses* have been as often desired *by them*, and *by* others *for them*, as it's here once for all seriously again desired by themselves; who are

always certainly, as well publickly as privately, to tender an account of what they do, and mean to do, and to profess themselves to be [illegible] and true Religion. Howbeit, the guilt of [illegible] and [illegible] overlaying, and [illegible] overlaying aforesaid, cannot be [illegible] ingenuity by its made ([illegible] at least) impossible [illegible] of his Brethren, who are supream more [illegible] than [illegible], and for whom it's enough to determine what is True and direct the truit Ministers of Justice, what is to be inflicted on such as act against it; and too much to be the Executioners [illegible] their [illegible] and Appurtenances: but we rather impute it to the [illegible] humour of some few [illegible] Spirits in [illegible] Times, who (while all prudent and patient Men look well before they leap) having not that more expected, then deserved homage of the Men (as Flattery, the denyal of which the King himself (to express his humility in that particular) takes not so much notice of as some [illegible] do) from the Sect of the Jews, run on on a [illegible] (which as great haste, as little speed) to the overturning of the Church, who stand more in awe of God, than in awe of them, and in such a violent overlaying of the different Persuasions of those [illegible] honest men, as whereby they overcharge and overrate themselves (through eagerness) so egregiously in their undertakings, as to lose themselves in ipse limine (and it's ill stumbling at the threshold) and (as cum festinans caecus pariet casulos) to bring forth such blind [illegible] in their haste, as when God and Man come to call them to account, they must assuredly repent of by leisure, their eyes (though too late) being enlightned then to see how they kept neither the pure Laws of God, nor those very Laws and Acts of man neither, which they pretend to act by.

Fourthly, We observe that the Bishop likens them to the Devil, who first hardens men's hearts, and then torments them in their Estates and Liberties, only because they are not so wise, or of the same persuasion with themselves: little dreaming how far forth in so doing, he likens himself to the Devil unawares; as whether (consequentially) he doth not yea or nay, we appeal to himself, while in the same Words he says, That some little pecuniary mulct for every Law-day absent from the publick Church of Assembly, may be justly [illegible] (as a mark of publick dislike) upon Dissenters and Seperatists from the established Religion: And if he deems, he sufficiently [illegible] this fact by that distributive manner of Speech, in which he speaks concerning

[illegible] as Fining of men in their Estates, which he would have, for some little matter of Fine of one or two shillings for every Lords Day.

Answer. Let him remember that as *gradation varies* [illegible] degrees go in no wise vary the *Nature* of any case, the punishment of a penny being contrary to his *injoyment* of his *Estate*, and the wrong hurt therein *actually* and *really*, though not so much, but so *relatively* as the spoiling him of a penny; so secondly, two shillings a week, or (if not paid) exposes a man to Prison, and is to be [illegible] as to his *Liberty*; so (if paid) amounts to more then five pounds throughout the year, and that is more then many conscientious Persons have in all to live on.

Obj. 3. Or if secondly, he shall say, we *wrong* him in his *Fining* because it is not for their *private difference in judgment* (which (saith he) *is not their fault*) but for their *publick deformity in practice* that I would have them *so punish*.

Answ. We Reply, this will not at all *relieve* him from, but *subject* him more to the *just censure of contradiction* to himself. Sith if *private difference in judgment* be not the *difference* [illegible] *fault*, then his *punishing according* thereunto, is so far from being *no fault*, that it is *praised* and *commended* as good in the *Quakers* by the *Bishop* himself, pag. 20. and so it were rather a fault in him to do otherwise, all men yielding together with himself, that *Conscientious private thoughts* (as *Erring conscience binds* to do according to its *Boldness*, [illegible] *further* or more *really* in *fault*. And secondly, if it be not his own *fault*, then if he be punish, it must be either for the *fault of some other* which is *not just*, or, which is far *more unjust*, for that which is no *fault* at all.

Witness this words before pag. 19. cited and spoken by Mr. Robert Abbot Bishop of Exeter, (the same See where J. Gauden is now Bishop) who saith that the Dictate of Conscience is only pure and Divine, so that though a man erre in Conscience he ought not, yet is not always fault, so falsely has Conscience, sul, pag. 284.

Thirdly, We observe by the *Bishops own confession* that the *Quakers* may be as *honest* and *sincere* in the *sight of God*, as the *Bishop*; and this we yield to be indeed as *true* as that way of *imposing under the* [illegible] *penalties* on men's *Consciences* about *Religion*, is a way *the most dishonest*; But this of the *Bishop* may serve however as a *Confutation* to himself, and to all *imposers*, upon men's *Consciences* in *Religion* [illegible]

how we beware least they be found *fighters against God*, and *Persecutors* themselves, as assuredly they will be; if they be found *Persecutors* of the *Innocent*; and of such as are *more sincere* than themselves. Moreover it yet further appears, how *little Liberty* that is, which the Bishop (notwithstanding his *fair pretences*) is willing to have allowed, by these words of his (viz.) Bish. *Only such an Arbitrary connivance and conditional indulgence, as gives no trouble for their private and untroublesome Opinions, while they are kept within their Breasts and Closets, or (in their private houses and families) without any convention of strangers (to them) and so to be kept within* Parochial *bounds, or a such a number of Persons*, &c. *But for* dissenters *to have* multitudinous Conventicles, *as it were constituting of their Forces*, when, where, *and as many as they please, doubtless possible, for thereby they not only* affront *the Religion established, but confirm each other in their Opinion, as char-coals in heaps, they more kindle and enflame each other by their numbers*, &c.

Answ. We never knew *Truth* yet *untroublesome* to a *truthless, faithless* and *Hypocritical* Generation, though it's *justified* and *witnessed* to be the *most peaceable* thing in all the World, by its *own Children*. But are not the *Multitudinous Meetings, Conventicles* and *Assemblages* together of *Rude, Wild, Wicked* People, to *Drinking*, and *Revellings, Wakes* and *Whitsun-ales, May-games* and *Morrice-dancings, Fencings*, and *Cudgel-playings, Cock-fightings* and *Bear-baitings, Bowlings*, and other *Games, Carding, Dicing, Dancing, Kain-shewes, Sights* and *Stage-plays*, in the *Streets, Markets*, and *Fairs, Jugglers, Puppets, Jacks, Puddings*, where they kindle and *enflame* one another in *Lust, Wantonness*, and *Wickedness*, as *char-coals* in *heaps* by their *numbers*, and thrive in *Swearing, Whoredom, Dissolutness*, and all manner of *Debauchery* and *Prophaness*, much more *inconsistant* with the Nations *Safety*, *Flourishing* and *Peace* (which if ever it be *true*, must be the *fruits* and *fruit* of *Righteousness*) *affronting* your established *Religion* (unless it be a *Religion* that allows all *Ir-religion*) then for the People that fear the Lord to meet together, to worship God in *Spirit* and *Truth*, and to Preach up the *Power* of *Godliness*, that would bring people out of all these *ungodly courses* to that *Grace* of God in themselves, that reaches to live *Godly, Righteously*, and *Soberly* in this World? Yet where do we find the *Bishops* and the *Fathers* of the *Church*, so appealing in declamations against these things? and, though thereare *Laws* and *Statutes* extant against them, yet where-

[illegible] we had Power to base in Execution of them, in [illegible] and (even [illegible] and [illegible]) in Execution of the Act to make the Quaker [illegible] and cease to worship God according to [illegible] the [illegible] Christian. This is only [illegible] Liberty is not in the Bishop, nor in any man's Power to deprive men of it, for it is in the free and opinion is no Crime punishable by man's Law, being not declared by word or action; so that this Learned Doctor hath here unknowingly expost himself, in that he talks of Indulgence to Dissenters, where there is no Law of man at all broken (as in the case of Opinion and Thoughts unexpressed, or undeclared there is not) no Law of man being made against the Thoughts, and where there is no Law, there is no Transgression, and so no Indulgence at all needed. The Bishop might better therefore have spared his pains than talk of Indulgence here, unless it had been to better purpose, for flourishing [illegible] words, cannot satisfie people's hearts, for they must have [illegible] and Substance to feed upon, and not mere empty Sounds and [illegible]. Whereas he would have them [illegible] and Families, without any [illegible] of strangers in them, must not [illegible] so much as be [illegible] and [illegible] in his [illegible] allowing the Christian Liberty which the Bishop in his Chaplain Charity, would seem to plead for, had from [illegible] Religion and Divinity, that he deprives men of common Liberty, destroyes human Society, and Humanity; yet this [illegible] would be more than the Publick Christianity of Paganism the Heathenish [illegible] as, who did not [illegible] of their [illegible] and [illegible] but [illegible] where they had [illegible] under the Emperors (yet a Heathen) [illegible] all those [illegible] in his own house [illegible] wholly [illegible] either, and be a Breach [illegible] of God [illegible] no man [illegible] But that he has yet an reason of [illegible] not to be so severe against Dissenters [illegible] which [illegible] he would have them [illegible] and Contradictors (as he calls them) forcibly restrain'd [illegible] Bible [illegible] wholly resolved into suffering Principles [illegible] Religion, but in civil Power, and this [illegible] Of that sort which the Bishop excepts from [illegible] the rest (whether Papists, Presbyterians, [illegible] or Independents)

who [illegible] learning and [illegible] that is now [illegible] in the
hand of all, and is [illegible] affected any such thing, either [illegible]
known as Observations have the [illegible] as [illegible] and
[illegible] of that sort (we say) are the
[illegible] of [illegible] Who Preach and Practice that Gospel of
[illegible] Peace, which in itself is, or should be, with that bitter envying and
Strife, which is [illegible] about those empty Forms of Worship, External Rites, worldly
[illegible] Elements, Beggarly Rudiments, Bodily Exercises, Carnal Ordinances,
[illegible] Observations, in which the
[illegible] of the endless life (as
Kingdom of God, which is the [illegible] Power of the
Christ and the Apostles said) neither [illegible] nor comes; concerning
which yet there is such [illegible] among the Nations, and such a
direful [illegible] of [illegible] such [illegible] contentions, as [illegible] the World,
A People (as) Who much left [illegible] such a [illegible], as others [illegible]
with [illegible] against each other about earthly Preferments,
Dignities, [illegible], Enjoyments, Preferments,
Dignities, Maintenances, and Advancements. 3. A People (as the
house of Jacob) walking in the Light of the Lord, who though they
are the Mountain of the Lord's house, which is at last to be [illegible]
established in the top of the Mountains, and Exalted above the Hills,
so that all Nations shall flow unto it, yet at present, while all other
People are walking every one in the Name of his God, and
quietly and peaceably in the Name of the Lord their God; and
till he himself arise for their help against the Mighty, that op-
pose them, are wholly [illegible] Principles, as knowing
that it is only by the Blood of the Lamb, and the word of his Testimony
that the overcoming must be, and by not loving their Lives unto the
Death; and that the Quakers are of this sort, there needs no other
Testimony to be used in proof hereof, then what the Bishop himself
gives of them, pag. 10. where he not barely Reviles the Quakers,
but confesses that also, viz. for their choosing to suffer a Spoiling
than he excepts them from having any such conviction, even, as he said
all other parties have had hitherto, he ought in Righteousness and
Reason to except them from the force and constraining, nevertheless
[illegible] doing, [illegible] that, even of those [illegible]
[illegible] Bishop, [illegible] and [illegible] them, though never so soft and seemingly Innocent at the first, [illegible]
(as in other Countries) growing [illegible] their hands and heads [illegible]
their Bonds and Fetters grew stronger, as their strength and Numbers
increase.

Answ.

Ans. Which argues not only, *the Hardness*, but the *Weakness* also of his mans mind, having all his talk of *Pitiful Mildness* towards the *Quakers*, in not regarding what becomes of the *Wheat*, nor how he treats out (contrarily to Christs command) under that old *Christian Ecclesiastical* and *Spiritual* pretence, of *plucking* up and *rooting* out the *Tares*.

The *unstableness* and *unsteadiness* of his mind, and gives us ground to conclude, that as he knowes not yet *what Spirit he is of*, so he knowes not well *what it is he would have himself*, whilst he reels to and fro in a certain *mixed* medley of words, whereby he *darkens his own counsel*, running along *sometimes* in such a vein of *Lenity*, *forbearance*, *Pity*, *Connivance*, *Tenderness*, *Patience*, *Intercession*, *recommendation* of the *Quakers*, and of their conditions as *good*, in that they will not *sin Against God*, though their condition be sad in that *for their Conscience* they are *put to suffer*; And after a while again in such a *sharp*, *strict* strain of *Severity*, *Coercion*, *Penalties*, *Fines*, *Mulcts*, *Confinements*, *Suppressions*, *vilification*, *false accusation*, *disdain*, *derision*, *discommendation*, for a long way together, as makes all that ever was said before in a way of *mere Moderation*, void and of none effect.

Fifth, And howbeit in a round of words he layes again, *his mind is tender and candor*, *may perhaps contribute something towards that* Christian Charity of *his toward sober dissenters*, *which abhors after the* Genius of *Primitive Christians*, *all Severity and Rigour only upon the score of Religion*, which he layes may seem to some too *great facility and gentleness in him*, *an error on the right hand*, *and near to the medium twixt a Humanity in a man*, *and a Charity in a Christian*, *measuring all Policies by Christs golden Rule*, to do as he would be done unto: as if *nothing but* Jacob's smoothness, *and nothing of* Esau's roughness, *from either* Education *or* Complexion, *had influence upon his* Opinion *or* Conversation. Yet,

Answ. As *most men love to hear others commend their own praise*, *but a faithful man who can find it*? So this *Bishop* (who should have *let another praise him*, and *not himself*, a *Stranger* and not his *own mouth*, as the *Wise man* layes) *Erroneously* mistakes (as *Erroneously* he magnifies himself) as to Christ, his own *Genius*, *Temper* and *Candor* inclining him to *too great Facility* and *Gentleness*, which he calls his *Error* on the *right hand*, for if he did *Err* a great deal more, than he does after the *Genius* of the *Primitive Christians*, he would not

in words only, but in deed and truth, above all Severities or Rigour only upon the score of Religion, without such an exceptious clause as he [illegible] among other [illegible] and [illegible] matter, whereby he [illegible] again [illegible] Charity and Pitty, and in [illegible] that only [illegible] Pity [illegible] harsher than necessary for the [illegible] of offenders, and Conservation of the publick Peace) under which clause of curing offenders, and preserving the Publick Peace, the very Pope himself, who pretends to Pitty and Christian Charity, as much in words as the Prelates does, not only [illegible] but [illegible] all manner of his own Children, from the [illegible] of that [illegible] for cause of Conscience under all that Severity, Terror and Rigour that he hath ever exercised towards those Dissenters from his See and Counsel of State, that have at any time fallen under his Clerical Cruelties. Then he would not err on the right hand (as he seems to do to himself, though in reality he is far from it, his Error being rewery much rather on the left) but walk uprightly by that right golden Rule of Christ, which he commends, but comes not near the Practice of, which onely hath in it the true Humanity of a man, and the Charity of a Christian; viz. to do as he would be done unto; for the Primitive Christians did so indeed; and as they would not have had the Jews, their own Country-men Persecute them as they did; so they never did Persecute any (nor would they, had they had the outward Power to to do) no not Jews that denyed Christ, upon the score of that both then and still blasphemous Religion of theirs, in order to such an end as the cure of Offenders, and preservation of the Publick Peace; for they knew that the publick preservation of Truth, which was the onely thing that would break that Nations publick peace, and that nothing was so safe for the Civil Powers, and so clearly consistent with their Peace, as to let the Truth and its Children alone, for the sufferings of which by persecution among them, when they had filled up the measure of their fathers, who slew the Prophets, Christ at last came upon them to the uttermost: But this Bishop, who I am sure would have his own may have perfect Liberty, would have it, and it, only, to have not only all Liberty, but all outward Emoluments and Advantages also, in a way exclusive of all others, to whom he would indeed have [illegible] and Conscionable exercised with [illegible] of all Severities and [illegible] upon the score of Religion onely, yet wish this [illegible] in their [illegible] whereby he can pull in all he gives and grants, viz. So far only

but no further than is *necessary* to the *curing* of *Offenders* (as he counts all *dissenters* are in one sence, though (*to gainsay again*) some *not offending*, but *obeying* God in another) and *than is for the conservation* of the *publick Peace*: Neither is he less *unrighteous* in condemning the *Innocent* with the *guilty*, and giving Sentence against a People, whom he confesses to be (as elsewhere he doth) *possibly of no evil minds* at *present*, for what they may be in *future time*, before they are so; He would think it *unjust* if we should say, he and his *Brethren* (let them say what they will, and speak in never so much *simplicity*, and appear never so *harmless*, yet) are not to be *trusted in their most innocent smiles* on us, because, as some called *Bishops* have formerly, so these *in present* being, though *Facile* and *Gentle*, yet may *hereafter* prove *Bloody* and *Deceitful*: And thus he manifests himself, though called a *Father*, to be not only *without Compassion*, but without the *Spirit of Judgement*, and a *sound Mind* also; and if we were indeed *ignorant*, and *out of the way* of *Truth* (as we are not) we find him not such a *High-Priest*, as *is truly touched with the feeling of our Infirmities*, as *knowes how to have compassion on the Ignorant, and on such as are out of the Way*: Nevertheless that he may seem the more *excusable* (after he hath pleaded seemingly for *indulgence*) in his *counterplea* for *non-indulgence* again, he *covers* and *coulers* himself over very *frequently*, with such pretences as this that followes.

Bish. *The insolent and seditious Expressions, that bring such tumultuary and violent Actions, especially in Pulpits and Presses, ought with great Penalties to be suppressed, there being nothing more unreasonable than for any to rudely to Blaspheme and Reproach that Religion, which his Prince and Country profess.*

Answ. To *blaspheme* and *reproach* that Religion which the *Scripture doth profess* to be the *true one*, as *James* 1. and which *Christ* the *King* of all *Princes* of the Earth, and *his People profess*, which is to keep *suspected of the World*, is *more unreasonable* than to *blaspheme* that, which (at a venture) a mans *Prince* and *Country* Professes; for *That* most assuredly is the *true* and *pure Religion*, *undefiled before God*; while 'tis *more then possible* that *This* last may be a *false one*, and by so much the more *unreasonable*, by how much more it's *unreasonable* to speak evil of *Good*, than of *Evil* it self.

Secondly, As to this passage, let every other dissenting party, as far as they are found *Innocent*, vindicate themselves; but if they

be spoken with reference to the *Quakers*, to whom the *Bishops* Book mainly doth relate, the thing is sooner *said* than *proved*, that any such *insolent* or *seditious Expressions*, from whence, as from the *Cause* thereof, any *Tumultuousness* or *Violence* hath proceeded, have been yet found among the *Quakers*, or that we are found such *rude Blasphemers* or *Reproachers*; which things we *justifie* not in any where they are found; yet are able to *justifie* our *selves*, as not *guilty* of ought that can *justly* come under such a *notion* on a *true account*; but since we, who look better both to our *Spirits*, and to our *Speeches*, than to give way by either to the sowing of *Sedition*, *Tumults*, *Rudeness*, *Blasphemy*, *Reproach*, or *Violence* against any men for their *Religion*, are *falsely* counted as *sowers* of such things, as *Blasphemers*, and *Reproachers* of that *Religion* which our *Prince* and *Country* do profess, for no other *Cause* then our *testifying* to the *Truth*, and our *publishing* that *Gospel of Peace*, that brings out of all *War* and *Strife*, and for declaring against the meer *Traditions* and *Inventions* of men. We would know the *Bishops* mind, if he be able to resolve us.

First, Whether his *meaning* be, as his *Words* here import, of every *Prince* and *Country* (as a *Prince* and *Country*) as well as of any one, without respect to *this* or *that Form* of *Religion* in it? If yea,

Then *Secondly*, Whether will not this *Shift* serve the *chief Priests* of the *Turke*, *Pope*, *Tartar*, *Pagan*, and all other *Ethnick Princes*, to their several sorts of *Religious People*, as well as the *Bishops* of *England*, to say, *Nothing is more unreasonable than for men to reproach that Religion, which their Prince and Country do profess?*

And so *Thirdly*, Whether by consequence this doth not *block up the way* for ever (unless *unreasonableness* it self must make the way) against *Turks* and *Heathens* ever rejecting their own *false Religions*, for the *true one*? Sith *every man* who shall come to be *any further* enlightned in the *Truth*, than the *dark Body* of the *whole Nation* he belongs to, must *stop his mouth* from ever declaring it in order to the *Illumination* of others, and say as that *Divine Heathen*, or *Prophetical Poet* of old, who rebuked the rude manners of his Generation at *Rome*,

Me mutire nefas, nec clam, nec cum scrobe, nusquam.

Fourthly, Whether the *Apostles*, who very *roughly reproved* the *religious Superstition* of the *Jews*, which their *then King* and *Country* also did profess (calling them *stiff necked*, and *uncircumcised resisters of the holy Spirit*, calling the *High Priest* (now *out of date*,

though supposing himself to stand then by *divine institution*, as those did before *Christ* crucified) *whited wall*, filling the *circumcision* the *concision*, preaching against the *Prohibitions* of the *High Priests*, and their threatnings of them for speaking in the *name of Jesus* (from whence often *tumultuousnesse* was *occasioned*, though *caused* only by the *Malice* of the *Priests* themselves, still stirring up their People to *strife* and *wrath* against them.) were *truely to be counted* what by the *Priests* they then *were counted*, and as *we* are now by the *same Generation* (viz.) so *insolent* and *seditious* in their *Expressions*, as to be the *Causers* of *Tumultuous* and *violent* *Actions*, whether they were *truely* counted *Unreasonable*, *rude Blasphemers*, and *Reproachers* of the *Religion* of their *Prince* and *Country*? And,

Fifthly, Whether this *Bishop* himself, and such of his *Brethren*, who count us *as such*, for doing no other than the *very same* in the *same Spirit and Power*, would not have counted the *Apostles* so *then*, as the *High Priests* *then* did, had these happned to have lived in *their times*, and in the *Religion* of their *Prince* and *Country*? But no marvel if *great Penalties* be called for against men as *seditious* and *tumultuous*, who (but that they are so *nickNamed*) are more *peaceable* People than their *Accusers*, wherein only *Self-interest*, *Self-safety*, and *outward Security* in Prosperity are sought after. But may had we not this mans mind herein before? it may be thought surely that either *this*, that *now* is so, was not his mind in the *dark times* he speaks of, or else that, *those times* not favouring the *Episcopal Religion* so much as these do, he had not then so *much Zeal* for it as now he hath, being made a *Bishop* himself, not *so much courage* as to *lend himself* to it, and appear *so eager* against *Dissenters* from it as now he doth, in the juncture of these *late times* of his *into exaltation*: And no marvel there is such a *loud cry* for the suppressing *under penalties* to Dissenters, of both their *Pulpits* and their *Presses*, for then all that is either *Preached* or *Printed* by *the Clergy* alone, may *passe* *for truth* without *reply*, *controul* or *examination*, and so *the People* whose principle it is (*ant sobes, ant nobes*) to stand *alone*, on *not at all*, may (all others that pretend to it being removed out of the way)

This was the very *selfsame* counsel that the *Popish* themselves gave to the *Emperor*, *Princes* and *States*, that they should *obstruct the Writing* and *Printing* of Books, and also *Disputing* or *Preaching* otherwise than according to the *interpretation* and *approbation* of the *Church*, and that the *Dispersing* of *such Books* should be *punished*; see the Hist. of the Council of Trent, *page* 42, 48.

This the *Protestants* liked not when

have

Sallustius [illegible] *Popiles*, yet [illegible] *peace*, *promote*, and give out *against Counsel*, when they have got others under themselves.

This course of commanding their *Ordinaries* to search for *Heretics*, and *burn* to burn the *Books* of *John Hussa*, as *heretical*, was used by the *Popish Prelates* at the *Council of Constance*, *when* and *where* the said *Hus* himself also was (as we are) *tried* of a *Heresy* (the *old Heresy*) and condemned to be burnt as an *obstinate Heretick*. See Fox. Acts and Monum. Pag. 810.

* *Veritas non quærit Angulos.*

have *alone* that *Heretick Christ* and the *Gospels Ministers*, for they usually *mix all* in the *dispute*, who have none to *maintain it* them, but *themselves*. Nevertheless how *suspicious* the truth of that *Religion*, and its *Ministry* is, that *fears reproof*, and is *unable* to stand the *Tryal*, by whatever in *preaching* or *printing* may never so *openly* appear *against it*, all such may *easily* discern who know that *Truth* seeks not to *creep in corners*: And how far from the *true one* that *Religion* is that by *violence approveth others*, the *Bishops* own *forecited* Words testify us, in which he saith, *It was the* genius *of primitive Christians to abhor all Severity and Rigor, nay, even upon the Score of Religion*, &c. out of whose *practice* they must needs be found, who seek (contrary unto that which he calls *Christ's golden Rule*, of *doing to others* as they would *be done to*) to call men to become *Christians by compulsion*; and to *vex* such as are made *Offenders* (only for not being so) by *cutting them off* from their *common Privileges* as *men*, and to *conserve* the *publick Peace* by that *common successes conserve* of *publick Persecution*.

Bish. *There are but these four ways of treating any party, that dissent from the publick Establishment of Religion and in Laws, in any Church and Kingdom.* First, *either to impoverish, imprison, banish and Destroy all Dissenters, as the* King of Castile *did the* Moores *of* Granada, *which is a very rough, barbarous, unmeltcous and unchristian way, disallowed by all Wise Men of all persuasions.*

Answ. *Iurge ab Dolentem cum culpa reder gravissum.*

That there hath been *no other way* of treating us, *as Dissenters*, but this *first way* of the *four*, which is as yet also likely to continue, is evident enough by the *Act's* commencement against the *Quakers*, on the 24th. of *March* (so called) long before the Bishops book, which he may possibly call *a more gentle way of treating*, came forth in *publick*; which Book had it been the *fairest*, yet therefore was not the *first*, sith it comes (and so to *little purpose*) so long a time after the other: Which way of proceeding, by *Impoverishments*, *Imprisonment*,

now, *Banishment*, which is the very way of the *Bill*, to the *passing* of which he hath *consented*, 'tis so much the more shame to him that he did *consent*, seeing he here also passes so *severe a Sentence* on it, as to compare it, to the *King* of *Castiles* destroying the *Moores* of *Granada*, which himself condemneth, as a very *rough*, *Barbarous*, *unwelcome* and *Unchristian way*, *disallowed by all wise men of all persuasions*. And we also appeal to himself and *all wise men of all persuasions*, whether, as he *consented* to *that very thing* he here so much *Condemneth*, so he hath not *greatly Condemned* himself, as one *Acting*, and so *sinning* against his *own Conscience*, and so against God (the very *contrary* to which he *commendeth* the *Quakers* for) in his *so consenting*, and whether he doth not in his Sentencing the *Quakers* to distruction, by *Fines*, *Prisons*, *Banishments*, Sentence himself also to be both *Cruel*, *Rough*, *Barbarous*, *Unwelcome*, and *Unchristian*, and unlike *to all wise men of all persuasions*, and also contrary to that *Charitable Method* and *Temper* (as he calls it) of those *Ancient Fathers* of the *Church*, *Irenaeus*, *Tertullian*, *Cyprian*, *Austin*, *Prosper*, *Cyrill*, *Hillary*, *Optatus*, *Jerom*, and others, guided by the *Word* and *Spirit* of *God*, who (as he saith) never used any other means but the *Sword* of the *Spirit*, the *Word of Truth*, in *Meekness of Wisdom*, and did not call the *severity* of the *Secular Sword* to their assistance (as many now do) before, or until they found that *depraved Opinions*, put men upon *desperate Actions*, which as yet neither *hath*, nor *can be justly* charged upon the *Quakers*; so that here is a *Cloud of Witnesses*, all added by himself, against his *own* and his *Brethrens* present Practice, who before *they* have used all those *rational* and *Religious* means, which *they then* used in *Meekness of Wisdom* to convince them of any *Error* or *mistake*, have given their *consent* by *Bill* to the ruining of the *Quakers*, and also, before the *passing* of the said *Bill*, have permitted their *Apparitors* and other *Officers*, who have hunted *Poor Innocents* from place to place, as it were on purpose to weary them out like *Tormentors*, by *summoning* them to *Courts* far remote from each other, and that onely for either *not coming* to the *Publick Place of Worship*, or for not paying of *Mortuaries*, *Smoak-Pennies*, *Peter-pence*, *Easter Reckonings*, with other such like *spiritual Impositions*, which seeing we find them not mentioned at all in the *Scriptures*, nor practiced among *Primitive Christians*, whether they are not *meerly mens Traditions* and *Inventions*, yea and *Relicks* of the *Church of Rome*, we desire to be informed by the Bishop, *in all plainness*, if he judges they are not.

Bish.

Bish. Or secondly, by *rational convincing them of their Errors*, *which is a work of time and dexterity, not to be done on the suddain, though very worthy to bear a part in the Discipline of the Church, which should require of every one a Reason why they differ from, and forsake the establisht Religion.*

Answ. We appeal to the *Bishop* himself, where ever there hath been as yet any such *rational* proceedings of the *Bishops* with us, in order to the *convincing* us of *Error*, with such *time* and *dexterity* as he speakes of? Yea, rather have they not run upon us on the *suddain* without using any of there *own prescribed remedies*, without exercising that, which he calls a *part of the Discipline of the Church*, without *requiring* (as they say they ought to do) *of every one a reason why we differ from them in Religion?* Although we have been alwayes *ready* to *render*, not only to them, but to every one that asketh us, a reason of our *Faith* and *Practice*, but that the *Deficiency* hath been ever on *their part*; witness the *Bishops own* words, Pag. 7. where he saith, of *himself at least*, who hath had as much to do with the *Quakers* as any one of them all hath had, *I never conversed with any of their Persons*: and pag. 4. *With the* Quakers *I have so little Correspondency, that I have not any acquaintance, not knowing any of that way by* face *or* name, *or so much as one hours conversation.* But the *Bishop* who hath a *Plaister* ready at hand to apply to *every wound*, that he gives himself *unawares*, by his *unwary* conflicts with the *Quakers*, hath one *Pitiful Put-off* for this oversight also; for saith he (in the same place) of the *Quakers*.

Bish. *They are a Generation of People so Supercilious, or so shie, that they are seance Sociable or accessible; speaking much in their Conventicles, behind mens backs, but seldom arguing any thing in presence, of those that are best able to answer or satisfie them.*

Answ. To which we reply, that it is very well known that they are a *People* not so *Supercilious*, or so *shie* as he would make them, for *Shiness*, *Supercilionsness*, *Unsociableness*, *Unaccessiblenes*; is the usual Deportment of the *Bishops themselves* towards the *Quakers*, whom, while they seem to themselves to be some sons of *Anak*, they look upon as *Grashoppers* with disdain, whose *Greatness* will scarce stoop to entertain any conference with the *Poor silly Quakers* (as he terms them) in order to their *Conviction* of the *Errors* they deem them to be in, although the *Holy Men* and *Ancient Fathers* of the *Church* above named (as this *Bishop* himself testifies of them) did

not

not at any time so despise the meanest of any Christians outward Condition, or the Vanity of their Opinions, as not to set a great value on their Souls for whom Christ dyed: Neither do the *Quakers* seek *Corners*, to speak *in behind mens backs* (as he *falsely* charges them with the doing of in their *Conventicles*, which are places *open* to *all comers*) but appear as *publickly* as *possibly* they can in their *Testimony* to the *Truth*, of which they are *not ashamed*, neither do they *refuse to argue any thing*, but rather offer often *to argue every thing*, in presence of *those*, even the *Bishops* themselves, who judge themselves *best able* to answer, or satisfie them, & who are indeed so wise in their *own eyes*, and *prudent in their own sight*, as to take upon them to *impose* things, to be *believed* and *done*, on *seventy-times seven* men, that are able (were the *Bishops* as willing to condescend by word of mouth to render their reasons *for them*) to render a *sufficient reason to the contrary*.

By the *Bishops* own prescription then of this second *Remedy*, as well as of the first; Sith in this *second*, which he *commends*, he is found *defective*, while he *Condemns* the first, which alone he is found *active in*, he stands altogether *Condemned* by himself, not onely in what he *Condemns*, but in what he *allowes*.

Bish. Or thirdly, *by changing the Established Lawes for their sake, which is not for the Piety, Prudence, Honour and safety of a Nation, and Church, when it judgeth its Constitutions to be Religious, Righteous, and convenient.*

Answ. This were an *effectuall way* to *end* and *mend* all indeed, to change the *Lawes Established*, which are for the *Establishing of Persecution*, for the sake of the *Persecuted* sufferers, that dissent out of *Tenderness of Conscience*, and to *Establish* in their stead such as allow *Liberty* to *all Religions* (while they keep *Righteousness* and *Peace* amongst each other in *outward matters*) whether *Ethnicks*, *Turks*, *Jews*, *Papists* or *Protestants* of what Form or Profession soever; The *Civil Power* interposing between them all, to no other end, then the bare preserving of the *Civil Peace*, and of *equity*, *innocency*, *honesty* and *truth* in their dealings each with other in *meer externall affairs*: Yea doubtless *no Nation* will ever stand *firm* in the time that is now to come, till their *Foundation* be *that Love*, that *allowes to all men* the *same Liberty of* their *Consciences*, which *each man* desires to enjoy himself, till *all People* be permitted *to walk in the Name of his God*, *and the Lords own People*, *to walk in the Name of the Lord their God*, without any *molestation* or *prohibition*, for Conscience being that truly tender part, in which (those onely excepted

cepted by the *Bishop* himself, which being *wholly resolved into suffering Principles* cannot make resistance) all others (though never so *Conformable through fear* for a time) being *trod upon* will *turn* again, and (when they can) *relieve* themselves from the *heavy hands* of their *Oppressors*: And, besides all those *mischievous* and *ill* consequences of *War*, which arisseth mostly about *Religion*, 'tis the *express* command of Christ, (which *what Nation soever violates* will first or last dearly rue their *violation* of it) *Mat.* 13. that the *Tares*, viz. *false worshippers* should *stand* and be *let alone*, though not in the *Garden*, or *true Church*, yet at least in the *Field*, which is the *World*, and the *Civil States*, and *several Nations* thereof, which (howbeit the *Bishop* takes *Nations* for *Churches* by *whole-sale* here, as if the words *Church*, and *Nation* were *Synonima's*, yet (*qua Nations*) are not *Churches*) to grow together with the *Wheat* until the *harvest*, or *end of the World*; and that with this *Caveat*, least men, in the midst of their *Bustlings* and *busie minds* mistaking, should under a *pretence* of plucking up the *Tares*, root out the *Wheat* it self also, which what *Kingdom* or *People* soever doth (*Bishop Gaudens* Counsel and *Caveat* to the contrary notwithstanding, who sayes he is not for such a *tame permission of Tares to be among the* Wheat, *least that good seed of Religion, which is sown by the* Publick Ministry (by which he means no other then *their own*) and *fenced by* Legal Authority *should be choked*) had better busie it self wholly about *other* and *meer secular* matters of *wrong* and *wicked Lewdness*, which *reason* wills they should be *Totally* taken up with in the exercise of their *Civil Power*, those being the things, which not onely *properly*, but indeed *alone* appertain to *them* to be *exercised* in, or take *Cognizance of*: For if the *Wheat*, which are indeed those *true worshippers* only, who worship the *Father of Spirits* (who is a *Spirit* and seeketh such onely to worship him) in *Spirit* and in *Truth*, in reference unto whom all other *outside worshippers* are as *nothing* (*for what is the Chaff to the wheat, saith the Lord*) and which onely must go into the *garner*, when all chaffy *Formalists* must (in this day wherein the Lord is *sifting out the house of Israel* from among the *Nations*, or *several Sorts of Professions*, as *Corn is sifted in a Sieve*) *fall to the ground*, be *driven away* with the *Wind*, and *burnt up* with the *unquenchable Fire*, of that great *day of the Lord*, which now *burns as a Oven* against all *Flesh and fleshly Christianities*; if (we say) the foresaid *true worshippers* be of God, then they cannot be *withstood* in a way of *Safety* to it self by *any Nation*; Sub-

to withstand them; it not onely to resist that People, which was the Christian and Hansinen thereof, but also to be found fighting against God himself, against whom and his People, it is as impossible finally to prevail, as it was for Egypt to prevail against Israel, which when God rose to Redeem them from their bondage, increased upon them so much the more, by how much the more they were oppressed, and intended to be for ever suppressed by Pharaoh and them, God himself taking part with his own chosen suppressed people against the other, who hath said he will give Kingdoms for their ransome, and Nations for their Life, rather then his own Seed shall go unredeemed.

We say that this were the way to settle all in Peace, to change all setled Lawes that are for Persecution, into a Law for the Toleration of all Religions, much more of that one, which though it be struck at both by and before all the rest, will be found at last to be the only true one, which yet must unavoidably suffer Violence in some place or other, while that Principle of Persecution hath place in Peoples hearts, for as all Nations are not of one and the same, but of many (respectively) so all men are not of one and the same Religion, in any one Nation; whereupon in case it happen that any Nation by Law Establish that Religion, which is not Truth, that Nation suppressing by outward Violence all Religions besides its own (whether that be Heathenish, Turkish, Jewish, Popish, Prelatical, Presbyterian, or any other) must necessarily (ex officio) in point of duty Persecute and tread down the Truth it self; for if the Civil Magistracy (as such) ought de jure to root out all Religions, but that which it judges to be Righteous, and convenient, then even those that are Heathen Magistrates, (who would be no more, as to that capacity of Magistrates then now they are, if they should turn Christians) must root out (quoad posse) all that's Christian, and every Magistrate being a Magistrate as well as any one (the notion of Christian adding nothing to mens Power as Civil Governors) according to that rule of quaenus ipsum, which includes de omni, what ever belongs to any thing (as so) belongs also to every thing that is so, not onely those Nations, which happen to be of the true Religion must Persecute all those that are found in false ones, but each Nation that is found in any false Religion, must seek the utter ruine not only of all the rest, but even of those also which are Established in the Truth; But this is the way which the Bishop in no wise approves of, for any Nation (or at least for this) to renounce the unsound Principle of forcing (under

Penalties)

Polemarch) till Dissenters to conformity in Religion unto it self, because (saith he) *it is not consistent with the Piety, Prudence, Honour or Safety of a Nation and Church, when it judgeth its Constitutions to be Religious, Righteous and Convenient*: But what a contrary conclusion is this, not only to all *Scripture Reason* (as is shewed above) but also to all *common Experience* in this *our Nation*; in which it hath been seen in the dayes both of *Edward* the sixth, *Elizabeth*, and *James* his times (neither can it be denyed by the Bishops themselves, unless they will deny themselves to be *conscientious Dissenters* from that *Popery* which stood here *of old*) how much it was for the *piety, prudence, honour* and *Safety* of the *Nation*, which did before *lawfully* judge those *Popish constitutions* it was then established in to be *Religious, Righteous* and *Convenient*, and yet upon *further* and *more mature* deliberation, saw good ground, for the sake of that small (yet more *enlightned*) *Protestant Party* that dissented, to change the *then* and *long before established Laws* concerning their *Mass*, and many other *matters*, as the Statutes themselves declare at large. The *Bishop* therefore by this *reasonless Reason*, both condemns that course of all the *Protestant Princes* of *England* that changed the *Popish Laws* before established, for the sake of *tender, Protestant Dissenters*, as not savouring of *piety, prudence*, nor yet either *safe, honourable*, or *convenient* for the Nation; but also secondly, justifies the *Pope* himself, and all *Popish Princes* in *Persecuting* such *Protestants* against him, as are found within these *Precincts* and *Dominions*, and in not changing their *established Laws against the Truth* for their sakes; saith (as the *Bishops* judge the *English Constitutions* so to be, whereby they stand:) So *other Nations* judge their *own Constitutions* to be *Religious, Righteous* and *Convenient*; and thirdly, makes a *fence* against the spreading of all sorts of *Protestanism*, not that only which is so at *large*, but of that which is *Christianity*, so truly called.

Moreover, where ever the *alteration* of any *suppressive Laws* for the sake of a *few Dissenters*, tends to the encrease of *Love* and *Amity, Peace* and *Unity*, which is a better thing than *Uniformity* in a Nation, the preservation of which is the main end of all *civil Government*, it cannot truly be supposed to be *prejudicious* to either the *Piety, Honour* and *Safety* of that Nation, to *alter* its *established Laws* for the sake of those few, which (for *Conscience sake*) cannot *conform* in *meer outward* matters: And so the case is here, for as that *People* that are *most truly* tender of keeping the *truth* and *peace*

power (which are the party that though they least deserve it, yet suffer most always, and for the most part only under those Laws that are made to force the Conscience in case of Religion) cannot be forced to do against their Faith, and so with more Pity, Piety, Prudence, Peace, Safety and Honour, every way may be let alone to live a quiet Life under all civil Governments, in all Godliness and Honesty, the disturbing them under the pretence of their being Disturbers, being the true Cause of most Disturbance in most Nations. So the generality of the vulgar sort that make no such Conscience about Religion, as the strictest sort do, can without scruple change their Worship, if men will have them, and (as people did by the lump worship that Image, which was set up on pain of twine, if they bowed not to it, excepting three that did dissent, for whose sake they found good cause soon after to change the Edict) can conform quietly to and fro without scruple or controul (as they did in Edward's, Maryes, and Elizabeth's Dayes) to what Forms of Worship shall be required of them; and so a Toleration by Law to the rest at least that cannot, cannot be so far from a Nations Piety, Prudence, Honour and Safety as this Bp. Imagines; and cannot but be most tending to its Security; for those Nations which weave the Spiders Webb, which catches and hampers the small harmless Gnats and Flies, while Hornets and venemous Creatures that have strong stings and great strength, that know how to fare at morow every form, and suite their peace to every Profession, crawl over them without being caught or tangled, do draw down upon themselves that Vengeance from the Lord, which he will as assuredly, recompence on them in due time, as ever he foretold it by his Prophet, who said, Isai. 59. 4, 5, 6, 7, 8. None calleth for Justice, nor any pleadeth for truth, they trust in Vanity and speak Lies, they conceive Mischief and bring forth Iniquity: they hatch Cockatrice Eggs, and weave the Spiders Webb: He that eateth of their Eggs dieth, and that which is crushed breaketh out into a Viper. Their Webbs shall not become Garments, neither shall they cover themselves with their Workes; Their Works are Works of Iniquity, and the Act of Violence is in their hands. Their Feet run to evil, and they make haste to shed Innocent Blood: their thoughts are the thoughts of iniquity, wasting and destruction are in their paths. The way of peace they know not, and there is no judgement in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace.

Lastly,

Lastly, Though indeed it is no consistent with the *Piety*, *Prudence*, *Honour* and *Safety* of the *true Church*, to alter its *Laws* and *Constitutions*, for the sake of such as are *out of it*, because *Christ* himself is their *Lawgiver*, who has not put it into *her power* to make *Laws*, much lesse to *impose* *Laws* under *severe penalties* with *carnal weapons* on the consciences of *other people*; and by his *Law* allowes a latitude, as to *rites* and *observations*, in which the *Kingdome* stands not to do as *every one* is by him *persuaded* and *resolved* in his own mind, so that he, *who observes*, or *observes not* days or outward things, *does* and *does it not* unto the *Lord*: neither need the *true Church* change her Orders for the sakes of such as differ from it, and are not of it (as the *Quakers* are not) either of the *Bishops* or the *Popes*, each of which if they *please themselves*, shall not *disturbe* us in their *Rites* and *Orders* for *superfluous Ceremonies*, so they let us alone, with whom (as being *not* of their *Church*) they have *nought to do* (*de jure*) as with *Members* of it, yet so far is it from being against the *Piety*, *Prudence*, *Honour* and *Safety* of the *Nation* or *earthly Kingdome*, to repeal *such Laws* as they have made by their *Priests Direction*, to bind men to conform to Religious *contrary* to their Consciences; that if any happen to *differ* that sort of *Priests*, which do direct them (and the *Bishop* without the *Light*) which *we call all men to*, and which *he opposes*, is no more *infallible*, but as *fallible* to the full as the *Pope* and *Presbyter*, (yea none of the *three* do so much as pretend to *infallibility*, save the *Pope*) then it's neither *Godly*, *Prudent*, *Honourable*, nor so much as *safe* for *any Nation* not to change its *established Laws* for the sake of *Dissenters* from its *Error*, sith in *not changing* them, *God himself* is rebelled against in *such a case*; whether those *laws* be made for *Swearing* or *against true Worship*, which are the *two things only* aimed at in the *Act* against the *Quakers*; about *one* of which there's the *self same reason*, as about the *other*; and in proof of this we have the *authority* of the *Bishops* own *true Testimony* to the *one*, which is *true*, when given forth in a way of *evidence* to the other, whose Words concerning *Swearing*, which (with the *Bishops consent* to it) *Mans Law* now *commands*, pag. 23. are as followes,

If it appear that all Swearing is absolutely by our Lord Christ forbidden to his Disciples, God forbid *we should not obey his Word, and rather change the lawes of man than violate his Commands, to whom we Christians owe the highest love, loyalty, and obedience, but if it appear*

(Why we, it doth not by *anything* said in the *Bishops Book*, or *any where* else) to *religious reason*, *that the words of Christ do not import an absolute forbidding of all Swearing*, *we must not be so much slaves to the Letter*, *as to leade Truth and Reason captive*, *or to deprive our selves of this religious Liberty which is left us*, *and so not only lawful for Christians to use*, *but in some cases* (*prudentially*) *necessary*, *as to the expedients of mens Jealousies*, *Lives*, *Liberties*, *Estates and good Names*, *even in private*, *much more in the dispensations of Justice*, *to the publick Peace and general Satisfaction of whole Polities and Communities*, *wherein men live socially under Law and Government*.

To which Words of the Bishops concerning Swearing (*mutatis mutandis*) we subjoyn concerning our *meeting together to Worship God in Spirit and in Truth*, which (with the *Bishops consent* thereunto) *mans Law* now *forbids* (viz.) *If it do appear that all meeting together in Christ's name*, *of above* five *of his Disciples at one time*, *to Worship him in Spirit and in Truth in any one place* (except in some such *Churches* or *Chappels*, as are of *mans*, and for the most part of the *Popes Consecrating* of old for his Service (though since *devoted* to a somewhat *more refined Service*) is *absolutely by our Lord Christ forbidden to his Disciples*, God forbid *we Quakers should not obey his Word*, *and submit to every Ordinance of man for his sake*, *whether to* the King, as Supream, *or those that are sent by him*, *and ought to be a praise to them that do well*, *and for the punishment onely of Evil Doers*, *against whom onely God's Law is*, rather then *violate* not only the *Kings Command*, but *Christs* also, to whom we *Christians owe the highest Love*, *Loyalty and Obedience*. But *if it shall appear* (as it *fully* may in any one that is of the *true Religion James* speak of, that is *undefiled before God*, and to keep unspotted of the *Lusts* and *Superstitions* of the World to *religious reason*, that the *words of Christ* neither in the *Conscience*, not in the *Scriptures express or import any such absolute forbiding of all meetings to Worship him*, *any where*, *or in any wise*, *saving in the times*, *places and forms aforesaid*, but by the *scope* of them and the *Analogy of Scripture*, they have *no such limited meaning* (as the *Bishop* had when he *consented* to the *Act* for the suppressing of the *Quakers Meetings to Worship God*, and when he wrote those Words in his *Epistle* (viz.) for *Dissenters*, i. e. *from the Bishops* (meaning *Quakers* as well as *others*) to have *multitudinous Conventicles when*, *where*, and as *many as* they *please*, *cannot be safe*) then we must not be so *much Slaves* to *mens Wills*, which are *below the Letter of the Scrip-*

ture,

turn, which is a Declaration of the *Will of God*, as to *lead Truth and Reason captive*, *or to deprive our selves of that Religious Liberty*, *which is left us by Christ*, *and so is not only lawful for Christians to use*, *but in some cases* (as namely that of *conscience obliging* thereunto) *necessary*, though else it may be *prudential* to forbear our meetings, as to the *expediences of our Lives*, *Liberties*, *Estates and* good Names among *evil men*, not only in *private*, but *much more* in our *publick Dispensations of the Word of Truth*, which is of *most moment and concernment to the publick Peace*, and to the *general satisfaction* about the truth of the *whole Polity and Community*, wherein we live *sociably* enough under the *civil Laws* and Governments of men, so far as we can be both *under* them and *under Christ*.

But alas, why talk we of *changing of the Law* for our sakes, *eleven points* of the *twelve* of which is possession? which when once the *Clergy* of any of the *three sorts* at any time have *eminently* obtained, they tell us it's then *too late* for us to expect *dispute*, or any other *change* of *establisht Law* for our sakes, then that which the *Bishop* hath of late been *necessary to* by his own *suffrage*, which is *no repeal* of any *old Laws* for the punishment of *Dissenters* (which were *establisht so long* ago, that they were well nigh *worn out* and *forgotten* and ready to *die* out of *date of* themselves) but a *reviving* of them into their *former force*, and an *addition* of *new ones* to the *same end* and purpose; so that if *our Cause* be *better* then the *Clergies*, yet their *claws* are *longer* than *ours*, and that's *cause enough* whereupon for *Lambs* to be devoured: And now that the *Sentence* passed against us as *erroneous*, and *seditious*, should be *repealed*, upon the account of whatever *strength of reason* is by us rendered at so great a *disadvantage*, as we (who stand already both *imprisoned* and *condemned*) do appear in against such an *eminent Accuser* of us as a *Bishop*, who is so highly esteemed as *John Gauden*, who sayes, he is *thought to be no barren nor diffident Speaker*, pag. 3. when he speaks *for us*, and is also as *fluent*, as *fervent*, and *blindly confident* when he talks *against us*, how little is it to be expected? (unless the Lord set home some of the *Quakers* honest plainness to the Consciences of the *present Powers*, in whose hands the hearts of *Kings* are, so that he can turn them as the *Rivers of Waters*) sith *Damnati linguam vocem habet, vim non habet*. Besides it is the manner of *all those parties* in these *latter dayes*, whose *professed principle* it is *by Penalties* to prosecute *all Dissenters* from what *Religion* shall be *established* in

this

this Nation, and who are not *wholly resolved* (as the *Quakers* are) *non-suffering Principles*, however they cry out of the *moroseness*, and *tyrannousness* of those times wherein they are *underlings*, *respectively* and *mutually* to each other, and plead with *all earnestness*, and *evident demonstration* the *Liberty* of their *own Consciences*, to *plead down* the *Liberty* of *others*, yet not without some *subtile pretence*, some *nice distinction* between *Persecution* and *Preservation* of *publick Peace*, or some kind of *odd Secundum quid* or other: And how *exquisitely* soever they exclaim of *others Sharpness* and *Cruelty*, while they *feel* the *blows*, yet to *lay on* themselves with *less compassion* than those they *complain on*, when the *backs* of *others* are to *bear them*, Witness, not onely the *grievous groans* that were uttered for *liberty of Conscience*, out of Constantinus his *own mouth*, while he was *under the scourges*, who yet *Lorded it* over *all others*, as well as over *God's Heritage*, when he obtained to *sit* at the *stern* and *handle* the *helm* himself. But also the *Cryes* of the *Prelatick Party*, both against Constantinus, and against the *Pope*, according as they have at any time (*respectively*) suffered *under* either, who yet give *no small Symptomes* by this *Bishops* Book (as *smooth as 'tis*) that how *soft* and *silently* soever they went in the *late days* of their *Humiliation* (which 'twere not amiss for them yet to *beware* they do not *forget*) as *Cats* and *Lions* do on their *Pawes*, yet they have *sharpe fangs*, and *reserved talons*, as the others have, who never do *shew* till they find a fit prey and *Opportunity*, wherein to *shew* their *cruel claws*.

See Dr. *Gauden*. pag. 6.

Quid rides? mutato nomine de te Fabula narratur.

Obj. And if any say, *were you* Quakers *once in Power you would also do the same.*

Answ. We reply on the behalf of *our own Consciences*, and the *consentient sence* of all the *truly Christian* (and not *unchristian*, nor *Antichristian*) *Church*, from *Christ's time to this very day*, even that *general Assembly* and *Church of the first-born* which is *in God*, *whose names are written in Heaven*, *to which we are come*, *as they were*, Heb. 6. That after the *genius* of the *Primitive Christians*, which was (as all that will live *Godly* in *Christ Jesus* must do) to *suffer Persecution*, and not to *persecute*, and after that *divine Nature*, of which we are made *partakers*, and that *native temper* we are *begotten into* by the *word of Christ*, whose *mind* we have as they had of old, 1 Cor. 2. Phil. 2. *We abhorr* (without such *reserves* and *exceptions*, as

Bishop

Bishop Gondomarus, when he says so of himself (*All such Sermons and Bigots, as are pleaded for by the same Bishop, that pleads against it, upon the score of Religion only*, and as *King James* said in one of his Speeches to his *Parliament*: *It is a pure rule in divinity, that God never loves to plant his Church with Violence and Blood, and that it was usually the condition of Christians to be Persecuted, and not to Persecute*; And *King Charles* the first in his Eikon Basilike, pag. 67. in his complaint to God, *Thou seest how much cruelty among Christians is acted under the colour of Religion, as if we could not be Christians unless we crucifie one another*: and pag. 28. *Make them at length seriously to consider, that nothing violent or injurious can be religious*. So is it (*God knows* what ever *mistrustful minds* may think, who measure *others corn* by their *own Bushel*) a *pure Rule*, *Principle* and *Resolution* in *our Church* (as knowing nothing else but *patience* toward *all*, even *ill men*, will prosper *finally* and overcome, and that we are not to be *overcome of Evil*, but *to overcome Evil with Good*) to make no *violent resistance* (if we could) against those under whom we suffer *singly* for our Consciences, much less to exercise *Violence*, in order to the *forcing* of any *against* their Consciences to be of us: Nor do we build up the *City Zion by Blood*, nor *Jerusalem* by any *Iniquity* and *Deceit*; and who ever are otherwise minded (how *Apostolick* so ever they may pretend to be) have relinquisht, *apostatized*, and *degenerated* from, not that which is *ours* alone, but from that *pure Principle* of the *primitive Pastors* (who had *no dominion* over the *Faith* of any that were *within*, much less any that were *without* the *pale* of their *Church*, whom they left to *God* to *Judge*) which said *Principle* can possibly stand no more with *Persecution*, than *God himself* can stand in *Union* with the *Devil*.

Bish. *Or fourthly*, By *way of discreet connivance, and charitable indulgence, so far as the civil peace of the Nation will bear, until reason and religion (of whose prevalency wise and good men are in dispair) have by calme and charitable methods recovered People from the error of their waies by the Sacred doctrine, and good examples of those that conform to the established Laws in Church and State.*

Ans. It is remarkeable, that all of those *four waies* of treating any party that dissents from themselves, which this *Bishop* has prescribed, *three* whereof are *discreet*, *good* and *justifiable*, and two of them *justified* by himself, and *but one* very *bad* and *condemned* by him, as *barbarous*, and *unchristian*, he himself is found (without his

his assent to the *Act*) following and assenting to no other then the very words, (viz.) to *Impoverish*, *Imprison*, *Banish*, and so *destroy dissenters*, a course *disallowed* (as he confesses) *by all wise men of all persuasions*: for I appeal *to all wise men* to judge, whether so much *discreet connivance* and *charitable indulgence*, hath been used as yet to the *Quakers*, untill *reason* and *religion* (of *whose prevalent* by *wise and good men* (we confesse) *never despair* (though *evil men despair* of overcoming by their *evil manners*, and so betake themselves to *sharper course*,) have by *calme* and *charitable methods*, *recovered the People* from that, which he calls *the error* of their *way*, by any either *Sacred doctrines* or *good examples* of such as *conform so freely* to that *religion* that is now establisht? What such *sound doctrine* have we seen delivered by *any* of the *Bishops*, or by *this Bishop* either, in these his *pretended undertakings* thereof, sufficient to convince *any rational* man of the *Legality* of *that sort of swearing*, he so pleads for? 2. What *good examples* have we from the *lives* and *conversations* of the *Conformists*, to gain us to the belief of it, that their most *solemn swearing* is the *will of God*; concerning whom (though they speak much against the *Quakers*) the *Bishop himself* by way of *discommendation* saith, pag. 17. *that the Quakers shall rise in Judgement at the last day, against many of those their accusers, for this very thing, in that whilest others are common swearers against Gods own Command, and so such as are disposed to false swearing, and grosse perjury, sins of the first magnitude; yea such as to whom when they swear never so solemnly in Judicature, no more credit is to be given then to Lyars*, the Quakers (for which *no good men can blame them* as he saith) *have a just abhorrency of the sin of prophane, easie, trivial, familiar, false and inconsiderate swearing, for which the Land mourneth*; and whilest the others *have no reverence of the Majestie of God*, nor the *Sacredness of an Oath*, the Quakers *have so great a fear of an Oath, that out of a jealousie of swearing amiss, they will not swear at all*? Do we not see *Impiety* abounding beyond all bounds of *modesty*, and *common honesty*? People *wallowing in the mire* of *Lust*, *Voluptuousnesse*, *Uncleanness*, *Drunkennesse*, *Excesse of Riot*, *Pride*, *Prophane* and *Profane Swearing*, *by* new coyn'd, new invented, and before unheard of *Oaths*, in a way of *Bravado*, as if they would dare *God to Damne them*, and engage him to do it before their time; *Lying*, *Cozening*, *Cheating*, *Defrauding*, *countenancing* all manner of

Lewdneſſe and *Debauchery* among that *People* who are found the *moſt forward* and *Zealous Conformitants* to what ever *Image* the *Biſhops* ſhall ſet up in the Church? 2. Will the *ill* and *beaſtly* manners of *brutiſh minded* men, ever win the *Quakers*, from that *good converſation* which they have in *Chriſt Jeſus*, which is the end of all that *Religion* that lies in *outwards*, yea (as Chriſt ſayes) the very *Law and the Prophets*, will it ever gain them back to the *old forms*, upon which God hath ſtretched forth the *line of confuſion*, and the *ſtones of emptineſſe*, to live there with the *old meer Formaliſts*, their *old*, *wretched* and *unprofitable* lives over gain? Doth not that *ſound doctrine*, and *good example* the *Biſhop* ſpeakes of remain yet *inviſible* to the eyes of any, ſave ſuch as call *evil good*, and *good evill*, put *darkneſſe for light*, and *light for darkneſſe*? hath it ever yet been ſeen among the *generality* of *Pariſh People*, whereby to render *diſſenters from them inexcuſable*, and *juſtifie* that *ſeverity*, which is now by *Law* to be inflicted on the *Oppinions* and *Actions* of thoſe which are *true*, *juſt*, *honeſt*, and in no wiſe ſo *extravagant* to the *preiudice* of the *Kingdome*, as the *Biſhop* makes them? But the *Biſhop* who is ſo wiſe, as to inſert in the midſt of every of them, ſome odd *clauſe* or other, whereby to make himſelf a *ſecure hole* out of the *cenſure* of *that abſurdity*, which otherwiſe would fall upon his *ſayings*, hath one *here alſo*, whereby to eſcape.

Obj. For (ſaith he) *diſcreet connivance*, *and charitable indulgence is to be uſed*, ſo far onely, as *the Civil peace of the Nation will bear*, but the *permiſſion* of the *Quakers Opinions* and *Actions* (unleſſe they be reduced to obedience) do many wayes *perturb the publike peace*, *affront the eſtabliſhed Religion*, *threaten to ſubvert our Law*, by their *diſobedience* thereunto, and to *obſtruct all Judicial proceedings*.

Anſ. The *Civil* Peace hath been ever, and is at this day a thouſand fold more *diſturbed*, *and* that *true Religion*, that was long ſince eſtabliſht by *Chriſt* himſelf and his *Apoſtles*, upon the *ſure Foundation*, which the *Quakers* ſtand on at this day, more *publicly affronted*, and *Equity it ſelf* which is the End of *Penalties*, all *Law ſubverted*, and ſo truly, *all right Judicial proceedings obſtructed*, and even *mans Laws*, as well as *God's*, more apparently *diſobeyed*, by *ſhutting* them up and *down*, and *killing* them out of their *own private houſes*, as well as out of *our meeting-places*, without *Warrants* into *Priſons* (as the experience of

those

these *Hurli-burlies*, that are seen in *this City* at this day, do *evidently* declare) then ever they would have been or could *possibly* be if the *Quakers* were let alone to declare the *Truth*, and to *worship God in Spirit* and *Truth*, and to live a *peaceable and quiet life* (as they would do) under the *King* in *all godliness and honesty*: Neither is it possible that the *Quakers* should be otherwise *Opinioned* or *acted* then they are, or the Nation *in Peace setled*, or your own (if it were as *truely* as ye *suppose* it to be, *right*) *Religion Established*, till these *rigid inflictions* have an end; And to this the *Bishop* himself witnesseth in the very *next words*, which are thus, (*viz.*) *in this particular Case* of the Quakers *who refuse all Legall Oathes upon scruples of Conscience*, *no sober man can think by meer Penalties to reduce them to the Conformity with our Laws*, *or to stop the spreading of their Opinions*, *until it be plainly shewed* (and that, say we still, never will, be unless more be done, then ever yet hath been done by the *Bishops* Book in order to it) *that it is not true Religion*, *but onely Superstition in them*, *a fear where no fear is*, *a being Righteous over much*, *a mistake of Christs meaning*, *a wresting of Scripture by their own unlearnedness and unstablenes* to their *own Destruction*, as well as to the *Publick perturbation*: Yea *sad experience* (saith another *Author*) *hath clearly and plainly shewn us*, *that forcing of Conscience*, *and persecuting about Religion*, *not onely in vain*; *but a direct contrary means*, *and a cause of Sects*, *and disturbances*, *and of many evils*; *as the* Chronicles of Germany, France, *and the* Low Countrys *do abundantly testifie*; The States of *Holland* also affirmed *that it was not possible to find out means of any good and certain Peace*, *otherwise then by Tollerating more Religions then one*; Some say indeed that People of *different Opinions* cannot live together in a *Kingdom* without *continuall contention*, and therefore say they, must that be prevented with *Fire* and *Sword*: But what though there be *Vertue* and *filthiness* in a *Kingdom*, *good* and *bad men*, which are *one contrary* to the *other*? *one must not therefore* (saith a wise man) *to prevent it*, *bring a whole* Kingdom *or* Land *into confusion by stirring up the People* one *against* another; Moreover it is evident, that in *Dutchland*, *Poland*, and in the *Low Countries more Religions* then *one* are suffered, and yet there are not *continual uproars*, and *Tumults*, as some imagine *such Tolleration* would occasion in a *Kingdom*: Therefore may we conclude, that it is *not the Tolleration of more Religions* then *one*, which produceth *uproar* in a

Kingdom, but rather the *untowardness*, and *perversness* of them that seek to *obstruct this Toleration*.

Moreover it was the saying of *Calvin* in his *Inst*: *If any one reprove or rebuke mens evils, and teach anything contrary to what they teach, then they account that to be the cause of uproars, when they themselves are the tumultuous, and if they themselves did not stir up the mighty to shed blood, there would never arise so many uproars among the People.* And it was *Luthers* mind also (however both the *Lutherans* and *Calvinists* so called, growing *numerous* and *Potent*, have since *Degenerated* from the *first* professed *Principles* of those, after whom they are *respectively* denominated) that *those, who stirred up the Princes to persecute about Religion, they still raised the uproars*. Neither is it such a *means*, as *Bishop Gauden* accounts it, to preserve the *Religion Established* from *affronts* by the *Quakers*, for as for them they do not so *affront it*, or *endeavour to unsettle it*, but that it may *stand* long enough for them, among *such* as can *owns it* to be *true*, if it can *stand* on its *own legs*, without the *Interposition* of any *Extrinsical* or *Foraneous force* to uphold it; but if like *Dagon* it fall of it self before the *Ark of Gods Testament*, what reason is there to the contrary, but that it should lie there, as not the *true one* (as *Dagon* did as *no true God*) unless it can help *it self up* again by its own *Intrinsical Power*, without the outward *Heterogeneous* assistance or help of men, making *Lawes* and *Penalties* to impose it.

Furthermore, how *ineffictual* utterly and of *dangerous Consequence* to *any Nation*, the Practice of *Violence* and *Persecution* is, is to be seen not onely by the *Testimony* of well nigh *innumerable famous men* of all *Sorts* and *Capacities* in their *Severed Generations* (whose *unanimous persuasion* in this particular is to be understood, by their *respective* sayings, comprized together in *our Book* intituled, The *Testimony* of a *Cloud of Witnesses*, * &c.) but also by sundry more of the *Prudential* sayings of *King Charles* the first, besides those forecited out of his Book called, *EIKON BASILIKE*, namely *pag.* 20. *Nor is it so proper to have our Religious Reformations by the Sword, as to polish them by free and equal disputations among those that are most concerned, in the differences; whom not force but reason ought to convince; sure in matters of Religion, those truths gain most upon mens Judgements, which are least urged by secular Violence, which weakens Truth with prejudice*, p. 111.

* *Collected by* William Caton, *which is, or is to be Printed.*

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do being an office not onely of Humanity, *rather to use, reason then force, but also of* Christianity *to seek Peace and ensue it*, pag. 92. *In point of true Conscientiousness and Tenderness, I have often declared, how little I desire my Lawes and Scepter should intrench on Gods* Soveraignity, *which is the onely King of mens* Consciences. *And* pag. 123. *Nor do I desire any man, should be further subject unto me, then all of us may be subject unto God.* Pag. 76. *The enjoyning Oathes upon People must needs in things doubtful be dangerous, as in things unlawful damnable.* And in *pag.* 105. In his advice to his Son *Charles* the second, now Raigning; *My Counsell and charge to you is, that you seriously consider the rout and objected miscarriages, which might occasion my trouble, that you might avoid them, beware of exasperating any Faction by the rashness and asperity of some mens passions, humors and private opinions, imployed by them, grounded onely upon Religion, where a Charitable Connivance and Christian Toleration often dissipates their strength, where rougher opposition fortifies, and puts the despised and oppressed party into such a combination, as may most enable them to get a full revenge on those they count their Persecutors.* And p. 164. *Your Prerogative is best shewed and exercised in remitting, rather then exacting the rigor of the Lawes, there being nothing worse then Legal Tyranny.*

But we need not go so far abroad, to fetch in *Testimonies* of others to the *truth* of this, seeing we have the *Bishops* own *Testimony* herein siding with us neerer home, whose words in that 7. & 8. pages of his *Epistle* are these, *In point of* State Policy *or* Methods of true Government, *I do conceive that meer* Plagiary Counsels *and* Punitive courses, *are never likely to obtain the main end, which is to stop the conquest of Errors, and to extirpate those depraved opinions which are justly thought to be the spawn of dangerous Actions; for unless the generality of credulous people, who are Spectators of those that differ, and suffer for their Opinions and Consciences, do also see so much Light of Reason and clear Religion, as may justifie the severity of the Lawes Executed upon those offenders, who profess Conscience for their disobedience, and Scripture for their Consciences, it is most certain, that the Spectators of their suffering will very much soften to a compassion for them, and by Sympathizing with their persons in affliction, they will by degrees Symbolize with their Opinions, easily running as metal that is melted into the same mould; at length the Papalacy, if not fortified by Pregnant Demonstrations of Truth, against those spreading Errors, and their Pseudo-Martyrs, will mightily cry up their Piety, admire their courage, and*

magnifie

magnifie their constancy; At last they will conclude, these sufferers to have some special support or Diviner Spirit above ordinary men, because they seem to be so much above the ordinary passions of fear and hope, self-love and preservation, which prospect of Patience Justine Martyr *relates, was the first occasion of his examining the Doctrine of* Christians, *that he might see on what ground so fixed a constancy grew, which skanned a Divine security midst humane infirmity. By such popular pitty and applause not onely sufferers will be confirmed in their pertinacy, but their Spectators also will dayly increase and multiply, as the shoot's of Trees do by the lopping of their Branches, especially if the lives and actions of such dissenters and sufferers be morrally just, and civilly honest.* And pag. 9. *where harmlesness of life sets a gloss on Opinions, and Errours thereby grow more lusty and rank, there meer robust Power, or punitive severity, can no more pull them up, then a strong arm doth Thorns and Bushes, when they are deeply rooted, breaking of the stemme or top of them, but leaving the roots still in the ground, which will spring again and spread farther.*

All this the *Bishop* writes in pursuit of the proof of that truth we affirm, in justification of the above said *Indulgence* and *Toleration*, and in condemnation of the *rashness* of them who *hastily* run into *Rigor*, *Severity* and *Persecution*, as such as make *more haste* then *good speed* to the end they aim at, and are more *mischievous* and *injurious* then *successful* to themselves in their own undertakings; Only with *this difference* from us, which we may not passe by without some notice (*viz.*) that whereas we look upon such *conscientious dissenters* (as are *morally Righteous*, *civilly innocent*, and of *harmless lives*, and are also *sufferers meerly* for their *Consciences*, under what *dark Form* soever because, for *want of conviction* only, they cannot conform to another Form, that is *false* and *darker*) as *true Martyrs*, whether *Papists* suffering for not turning *Turks* and *Jewes*, or *Protestants* not turning *Papists* (as in the *Marian* dayes those that owned not the *real presence*) or *any People* more *reformed* in matter of *Form*, for *non-conformity* to those that remain behind more *Superstitious* & *unreformed*; The *Bp.* mean while looks on all such kind of *suffering dissenters*, though never so *morally honest*, their lives, as *contagious*, *dangerous*, *disobedient offenders*, *spreaders of Errors*, and *Pseudo-Martyrs*.

* *Which things* (say we) *are just civilly innocent, and harmless in not consistant with any dange-*
ous, disobedient offenders, spreaders of Errors, or damnable Opi-
nions (*and so will the* Bishop *say*

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In confutation of which *Episcopal Error* and mistake, in that particular, we need go no further than this *self same Section* of the *Bishops* sayings, in which he is found *confounding* himself, while he sayes, that *same prospect of Patience* which is found among meer *modern Sufferers*, and is at this day (and thereby many like *Lyons* are become as *Lambs* to them) seen among the *Quakers* of all others, whom yet with others the *Bishop* seems to conclude as *disobedient Offenders*, *Spreaders of Errors*, and *Pseudo-Martyrs*, was seen among the *Primitive Christians*, and was the *first occasion* of *Just. Mart.* examining the *Christian Doctrin* that he might see on what ground, so *fixed a constancy* grew, and which shewed a *Divine Security* midst of *humane Infirmity*: For if it be the *same Patience, Piety, Courage, and Constancy*, as was in the *primitive Christians*, that now appears in the *Quakers*, by which they are kept above the *ordinary passions of Fear, Self-Love, and Preservation* (as himself saith it was) then *Bishop Gauden* must either prove, that all those vertues in those *Christians*, by which *Just. Mart.* (as by the occasion of it) was convinced, was *no true ground*, whereupon to conclude them to be *true Christians*; but (that all those things notwithstanding) they might be *Erroneous, Contagious, Dangerous, Depraved, Disobedient Offenders, Spreaders of Errors*, and *Pseudo-Martyrs*, or else upon the same ground and *Prospect* of their *Patient Sufferings*, must he conclude and acknowledge that the *Quakers* are proved to be *true Christians*, and neither *contagious, nor dangerous, nor deproved in their oppinions or actions, nor Offenders, nor Spreaders of errors, nor Pseudo-martyrs*. And in prosecution of the proof of the point afore spoken to, (viz.) how not only *ineffectual*, but also *dangerous*, and *disturbing* it is to *Nations*, to *Persecute* and not *tolerate Dissenters* from the Religion establisht; The *Bishop* saith moreover in the 13th page of his *Epistle*, thus. *I am not for heavy Mulcts, and rigorous Exactions, which shall Imprison, Banish, Impoverish, or Destroy modest Dissenters and their Families, onely for the variety of their Judgment, when their Civil Actions are otherwise moral too, when he considers well that morality*, i. e. Quod tibi nevis fieri alteri ne feceris, *to do, as one would be done to, is purer and more substantial Christianity, then that outward Ceremony, which the Papists and Protestants Christianity is mostly made up of, and that a blameless life is the end of all External Profession and Religion, in which who ere is found, can never Err nor lead others to Err after his example to damnation.*

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ral, just and inoffensive, this Severity would in some Countries, and possibly now in England, be not only destructive to many thousands, but very disadvantagious to the King and Kingdom, *to the Trade and commerce of the Nation, by opening a* little Wicket *of Royal Clemency only to some, and shutting the* Great Gate *to many, whose tender and unsatisfied or Scrupulous Consciences, do as much need and deserve it, as those that have it in petty matters, while all other Scruples are driven to discontent and despair, by denyal of all indulgence to them in greater Scruples.*

Thus far the Bishop goes along *hand* in *hand* with the Quakers in his *pleas* for *Liberty* of *scrupulous Consciences*, impleading *tooth* and *nail* the Principle of *Non-toleration* and *Persecution*, as if he were most *earnestly* desirous to *impede* the practice of it from the consideration of its *dangerousness* to the *King* and *Kingdom*, as well as its *successlessness* to its own end, and *likelinesse* much rather to *encrease* and *support*, then either to *diminish*, or *suppress* the *modest dissenters* from the establisht Religion, and to gender to *tumultuousness* and *commotions*; yea, he even fears destruction, if they be not let alone, and others also, and if there be not only the opening of a *little Wicket* of *Clemency* to indulge *some*, but of the *great Gate* also, to let in *many other dissenting* Parties, into a participation of the same *Indulgence* and *Toleration*.

Yet behold by and by again, as if he were *Magor-Misabib*, Fear round about, and a kind of *Terror to himself*, and one that between *two*, wats not well which is *best* and *most desireable*, he seems to side with *another sort* against the *Quakers*, even with those *Some men* (as he calls them) whereof no doubt himself is one, that fear the *toleration* of the *Quakers* (whom he seems elsewhere to recommend as the *modestest* among the *Dissenters*) may be *unsafe*, and so insinuates somewhat *tenuitly* towards the *exasperation* again of the *Powers* against them as followeth.

Bish. *Some men I find look upon these* Quakers *with an eye of publick fear and jealousie, least the leaven of their Opinions and Practises spreading far among the* meaner sort *of People, to whose* humour the Rude *and* Confident *way is very agreeable, while in a moment all their defects of* Reason, Learning, Education, Religion, Loyalty, Civility, *are made up by a presumed* Spirit *and* Light *within them, should after the manner of other Sects both later and elder, give occasion and confidence to common People, to run to Tumults and Commotions, under*

pretence

practice of setting up God *and* Christ *and the* Spirit, *by way of new* Powers, *new* Lights, *and* new Models *in* Church *and* State; *of which* *rare Fancies we have had of late so many* Tragical *Experiments in* England *under other names*, Notions, *and* Pretensions. *Certainly, it will become the* publick care *and* Wisdom, *as not easily to permit the rise and spreading of any* novel humours, *and* ways *contrary to the* good constitutions *and well tryed* Laws *of this* Church and Kingdom; *so never to trust them, though never so soft and seemingly* innocent *as the first*. And pag. 6. speaking of the *Quakers*, as a people that may be pittied (as *wrapped up* in a kind of *Clownish Garb*, and *Ignorant Plainness*) but *not trusted*. *I should forfeit my prudence* (saith he) *with to trust their hands*, &c.

Answ. Some men are *more afraid* then *hurt* in *some Cases*, whilst they are more *hurt* than they are either *afraid*, or well *aware of* in *some others*; and so is the *Bishop* here and those (some men) he speaks of, who look upon the *Quakers* with his, that is, with an evil and jealous Eye: And this, as was said before, is that *dangerous Dis-tension* and *Snare* of the Devil, which the *Children* of *Darkness* fall into, who *hate* the *Light*: He who is the *Light of the World*, and the *Door of Salvation* to the Sons of men, hath set before his People within their *own hearts*, where his *Light* shineth, an *open Door*, whereby to enter into his *heavenly Kingdom*; which *Door* no man can shut against them, which *Light* no man can *blow out* (though many seek to do it) any more than he can forbid the *Sun* from *Rising*, and shining forth in its *Season*: Nay it seems so *dangerous* and *destructive* to some men, as to their (at least) *Ecclesiastical Interests* to attempt it, that they are afraid on the *one hand* to be found too *forward* to shut that *door*, or suppress the shining of *that Light*, which opens and makes manifest the *Deeds* and *Deeds* of *Darkness*; whereupon they some times plead (at least *seemingly*) an *allowance* of it. And yet on the other hand, if they let it alone to shine forth, to *open* and *display* it self, without seeking to put a *stop* to it, and *Eclipse* it; then they see the *day dawns* out, which *darkens* the *Glory* of their *lifeless Forms* and *invented Worships*, and that *morning* appearing, which to the *Adulterer*, that's gone a Whoring from *God's Counsel*, and Christ's *own Commands*, into mans *vain Institutions* and *Traditions*, is as the *Shadow of* Death, in which they cannot walk without *dread* and *terrour* at they scarce know well what themselves, in which they are *surprized* with many *dangerless Fears*, as well as

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with *many fearless Dangers*. What *Tragical Experiments* have been of late from the Fancies of other men in *England*, under other *Names*, *Notions*, and *Pretensions*, we have as *nothing* to do with, as we were as *little accessary* to them as the *Bishop* himself, who would if not *father*, yet fain *fasten* some of the *fault* of them on the *Quakers*: *Some* men lookt upon *Christ* himself, and his *Apostles* with an eye of *publick fear* and *jealousie*, least the *Leaven* of their *Opinions* and *Practices*, *spreading far among the meaner sort of people*, who were they that *commonly received Truth*, when *High Priests*, *Scribes*, and *Pharisees* mostly *rejected it*, should after the pattern of *other Sects* (as *Theudas* and *Judas* of *Gallilee*) occasion *Tumults* and *Commotions under pretence of setting up* God, Christ, the Spirit, &c. And on such an account as this, when *Christ's Birth* was enquired after by *Wise Men* from the *East*, that came to enquire after him, *Herod* himself was troubled and all *Jerusalem* with him; and when *Christ* came into *Jerusalem*, all the *City was in an uproar*, and so was it at the Preachings of *Peter*, *John*, *Stephen*, &c. and also the Cities of *Corinth*, *Ephesus* and others, at *Pauls* Preaching the *Gospel of Peace*, which *never caused*, but *ever occasioned*, and was *ever* accompanied with the *tumultuousness* of *Rude people* that attended it; but what then? Was *Christ* therefore *not* the *Christ*? his *Gospel* no *Gospel of Peace*, because *tumults* (as *Paul* speaks, 2 Cor. 6.) attended the *Ministers* of it? Was the *Truth* ever the less the *Truth*, or ever the less to be *testified* to, because its *Testimony* troubled the *deceitful* and *truthless Nations*? if so, how had *Truth* been propagated *downward* through all times of *turbulent Oppositions* against it to this day? And were they therefore ever the more *excusable*, who with threatnings charged *Christs Ministers* to Preach no more in the *Name of Jesus*? And had *Christ's Ministers* done well, had they (as they did the contrary) *forborne* it, and *obeyed man forbiding*, rather than *God commanding* them, to Preach yet more in *that Name*? And did they do well who took *crafty Counsel* to suppress them and their *Meetings*, by *Pains* and *Penalties*; or those rather who counselled (as *Gamaliel* did, *Acts* 4.) to let *them alone*, least haply they should be found *fighters against God*, and would not meddle with them at their *Judgements Seats* (as *Gallio* the Governour of *Achaia* would not, *Acts* 18.) Seeing no *matter of wrong* or *wicked lewdness was charged upon them*, but only matters about *Religion*, and *Gods Law*, which he confessed himself to be no *competent Judge* of? we appeal

to

to God and all sober minded *Christians* to Judge between the *Bishop* and *our selves* in this matter; And further, whereas the *Bishop* supposes such a *suitableness* to be between the *Quakers Rule* and *constant way* (as he calls it) and the *humour* of the *meaner sort of people*; If by *meaner sort* he means such of the *Ruder* and *Baser sort*, we made insurrection against *Paul* at *Ephesus*, by the Instigation of the *Silver-Smiths*, who by that *craft* of making *Shrines* for *Diana's Temple*, got their *Wealth*; he egregiously mistakes himself, and its not *for want of Ignorance* in the *Bishop*, both of the *Quakers* and *their Way*, that he is so *jealous* and *suspitious* of them; for *verily* our way (as *confident* as it is, yea; and more then *confident*, for we are *infallibly assured* it is *the Truth*, and are able in the *Power of God*, as *infallibly* to make it *good* so to be to such as do not *wink* against the *Light*) is so far from any *real Rudeness*, and so from all *agreeableness* to the *Humours* of the *Rude ones*; that however those who are *meanly accounted of*, and *disdain'd* by the *supercilious Shoot-men*, because they are *Poor* and *Illiterate* (as to *secular Sciences*) though of *honest hearts*, *embrace* and *own* it, yet such is the *guise* and *humour* of the *rude* and *ignorant Rabble* aforesaid, of the *baser Sort*, that if their mouths be not held with *Bit* and *Bridle* (yea and though they are *bridled* by those *Laws* that are extant, as a *Curb* to *Routs* and *Riots*) they *tumultuously* fall upon us, with *Stones* and *Brick-bats*, *Swords* and *Staves*, in so much, that as there is *no haste to hang true Men*, nor *need to bid Mad-folks run*, so there's little need by *penal Laws* to subject us more to *their Wrath* and *Malice*, who could never yet with *Patience* wait for the *Word of Command*, nor tarry for a *Law*, whereby *with leave* to *vent* and *execute* it: How much more may we now expect (but that *God* is able to stop the *Lions Mouths*) to be *spoyled* by them? Seeing that as the *Christians* of old were cloathed with *wild Beasts Skins*, and covered with *Draff*, and then thrown to *Doggs* and *Hoggs* to be *Baited* and *Devoured*: So we are now *stigmatized* with those (as *false*, as *foul*, and *ignominious*) Terms, of a People *defective* in *Reason*, *Learning*, *Education*, *Religion*, *Loyalty* and *Civility*, [in all which the *Quakers* will at last upon a *serious review*, and *true account*, be found far beyond their *Accusers*] and then also left *by Law* to the *Lusts* of *lawlesse*, *lewd ill'd* Ones, to be made a Prey of.

Bish. *Nothing but truly Christian and Evangelical Principles*,

(which are in the good old Way) do secure Kings or bind Subjects to their good behaviour.

Answ. As the Bishop hath commended the *Quakers* in some respects; So we shall freely *justifie* him so far as he *confesses* to the *Truth*; and that he doth *plainly*, and *sufficiently enough* in this *place*, but that (as *elsewhere*, where *Tollite*, is his *Tone* after *Tolerate*) he starts aside again from his *own Position*, and stands not stedfastly to it when he has done: for if he did, the *Quakers* should hear no more from him such Words concerning them as he uses in the *same page* a little before, *pag.* 6. (viz.) *Never trust the most innocent Smiles, and harmless Simplicities of* Innovators, Dissenters, Novellizing Humourists,* though *at first like Serpents in Winter, they seem very tame and meek, as to their Principles and Practices.* But whatever he means, for the *Truths* sake we shall take him *here* however *at his Word*; for in *very deed* no other but those *truly Christian* and *Evangelical Principles*, which are in the good *old Way*, can either secure *Kings* or bind *Subjects to their good behaviour*; nevertheless, that either that *furious way* which some *Priests* would perswade their *Princes* to drive on in (*Jehu-like*) or the practice of such *Justices*, as before the *Quakers* have any way *mis-behaved* themselves, demand *Sureties* of them for their *good behaviour*, or else send them to *Prison*, is that *good old Way*, or the Principles of such as *perswade*, or *practise Persecution*, are these truly *Christian* and *Evangelical Principles*, whereby either *Kings* are best *secured*, or *Subjects* best bound to their *good behaviour*; this we altogether *do deny*, *affirming* first, that good *old Way*, which in *worth*, and *time*, was before *all other ways*, is that of the *Spirit* and *Light* of *Christ within men*, which we in as much *clearness* and *plainness* bear our *Testimony* unto, as its *dark Opponents* do, in their *ignorant plainness*, appear *against it* in one *Taunting Term* or other, in which our *more beloved*, than in this point *believed* friend, *Bishop Gauden* himself, is not found wanting; who *pag.* 5. denies it, as a *presumed Spirit* and *Light within* them, *new Powers*, *new Lights*, *pretended Inspirations*, or *inward Lights* of which they vapour;

* *By which the* Bishop *seems to intend, not only the* greater Hornets *of* rigid Presbyterians, *and the* lesser Wasps *of* Independants, *and the* Gadflies *and* Musketo's *of* Anabaptists (*as he calls them*) *but the* Quakers *also, whom we may well judge he jerks at, under that term of* other Insects.

ner; As if [τὸ γνωστὸν τοῦ θεοῦ] whatsoever is to be known of God were not (though *Paul* saith it is in the very Heathens, *Rom.* 1. 19.) *manifest in them*; As if there were no *Spirit of God* in man that *giveth Wisdom*, and no *Inspiration* of the *Almighty* (though *Job* says there is, Job 32. 7, 8, 9.) that *giveth understanding*; As if *God* did not now speak to *man* himself at all, (though it's said he doth *once*, yea *twice*, Job 33. 14.) because *man* in whom he speaks, *perceiveth him not*; As if there were no such *Light* come into the *whole world* (as *Christ* says there is, John 3. 19.) which is, in itself, *sufficient to save those that perish*, because the world, mostly *loves the Darkness*, more than that *Light* that *lusts* against it in their Hearts, and so resists it to their *Condemnation*; And as if, because *every Individual* takes not heed to the *markings*, and *shinings* of it, therefore there were no *true Power*, nor *true Light*, (as it's said there is) that *enlightens every man that comes into the World*, but only some certain *fictitious new Power*, and *new Light*, promoted by the *Quakers*, some *non-entity*, which is (as the *Bishop* fancies it to be) nothing else but some meer *new nothing*: But this we say, whatever he thinks is there *doth vilify*, yea, that *truly Christian* and *Evangelical Inward Principle*, from which all *truly Christian* Doctrine, *Gospel Principles*, and *Practices* do proceed; This is that *internal good Principle*, by which (as by *Ministers without* to many, *ad extra*, so *ad intra*, the Gospel of *Love*, and *Pity*, *Peace*, and *Mercy*, *Gentleness* and *Innocency*, *Truth* and *Equity*, *Purity* and *Piety*, is (as *Paul* saith, *Col.* 1. 23.) Preached, or *made to Know in every Creature under Heaven*. This is that *new* and *novel way* (as the *Bishop* counts it) which if we prove it not to be of *All ways*, as well the *Ancientest* as the *Truest*, when ever called to it by the *Bishops* (as we never yet were) we shall be as ready to *recant* it, as *return* to it. This *Light* was that way from the *beginning*, in which *Abel*, *Enoch*, and *Noah* walked with *God*; and were found *perfect*, which was 2000. years before the *Letter*, which came from it, and its being, which the *Scripture* is a *Testimony* to, as those, who wrote it, did testifie to it by *word of mouth*, as well as by it, and were sent to turn all men from *Darkness* to, (Jer. 16. 19. 1 John 1.) This *way* which was before *All ways*, that say they are *before it*, and *silly*, it appears, of which each other *Way* that seems to it self to be *elder* than it, and as now scuffling *against* the *rest* about its *pedigree* from *Peter*, and other kind of *Antiquity*, may say *as truly* in reference to *it self*,

as

as *John* did (*John* 1.) in reference to *himself*, of *Christ* (who is that *true Light*, whose *Light* this is we speak of, and from whom it comes) This is it, which though it cometh after me, yet it is preferred before me; for it was before me: And as this of the *Light* and *Spirit* of God is that *old way*, in which all *holy men* ever *walked*, and we are bid now to *walk* in, *Gal.* 5. 16; whoever *walk* in it, and according to those *truly Christian*, and *Evangelical Principles*, *Pathes*, and *Practices* it leads into (which were those *bowels* of *Love*, *Pity*, *Meekness*, *Mercy*, *Tenderness*, and *Compassion*, as could admit of *no consent* to the *violent Persecution* of any others, either for not *professing* their Religion, or for *open professing* (from meer *Principles of Conscience*) the very *contrary*) were led, as to do *no injury* to *others*, which they would not have done to *themselves* (and sure we are, *no men* would willingly be *sure* against their *Faith*) so we are, *no men* would *wish that others should do unto them*, *to do unto* whatever they *would that others should do unto them*, *to do unto others*, which (Faith *Christ* is (i. e. as to the *sum* and *substance* thereof) the *Law* and the *Prophets*, *Mat.* 7.) which *golden Rule* (as *Bishop Gauden* himself *calls it*, and also *intimates* of it) is the *best measure* of all *policy*, and this is it whereby *all Persons* of what sort soever, even *all Kings* and their *People*, that follow it, are *bound* to such a *good behaving* of themselves according to it, as in which they shall *assuredly* be *secured* and *preserved*, when those *Princes*, *Priests*, and *People*, that walk *beside* it in that *Darkness* that *comprehends* it not, in those *dark ways* and *places* of the *earth*, which it *condemns*; which are *full of the habitations* of *cruelty*, Psal. 74. 20. as *Simeon* and *Levi* did of old, who *Slew Men in their anger*, and had the *Instruments* of *Cruelty* in their *Habitations*, will at last be *divided* in their *Counsels*, and scattered in the *imaginations* of their own *Hearts*, however they may seek to *secure* themselves for a time by such *ways*, as seeking to *divide* and *scatter* God's *truly tender-hearted Israel*, for keeping their Conscience *pure*, and *without Offence* in the *sight of God* and *Men*. For *Kings*, not when the *Right* are *hid* when the *Wicked* are *taken away* from *before them*, *their Throne shall be established in Righteousness*, Prov. 25. 5. and the *King* that *faithfully judgeth the Poor*, his *Throne shall be established for ever*, Prov. 29. 14. Yet, this we dare determine for a truth, which we find the *Apostle* hint.

* *Page* 41. *Primitive* Christians *were so* cruel *and* cautious

sell not denying, but *confessing*; that as *such Christians* as by *God's Grace* are taught to be *truly* [illegible] need

and no *Impression* of *Sacrilege*, nor *outward Sacrilege*, nor *outward Securities*, nor *outward Sovereignties*, nor *outward Penalties*, whereby to bind them to their *good behaviour*; for such are bound by a *stricter tye* then an *humane Law*, to behave themselves as becometh the *Gospel*, in all *Righteousnesse*, *Peaceablenesse*, *Truth*, and *Innocency* towards *all men*; so such as are not bound by that of *God* within themselves to that *Peace*, *Truth* and *Equity*, which it *strictly calls* to, may *Swear*, and *swallow Oaths* as fast as they can be *imposed* upon them, yet will (as *occasion serves* them to help themselves) be of *little* the *better civil behaviour* toward the *King*, or *any else* for that *Obligation*; * and least of all, then when they are not obliged also by that *bond of love* (which is begotten among *Subjects*, when without *violence*, or being *force't* to a *violation* of them, they may enjoy the *true Liberty* of their *Consciences*) but rather are touched in that most *tender part*, which such as are *free* to *Fight* had rather *resist* and *kill*, and such as are not free to *resist*, had rather be *killed* and *die*, than *suffer Rape in*. So that as it's *truth* in *self* that *eyes* such as attend to it, while it talks to them within themselves, to their *good behaviour* to *God*, the *King*, and to *one another*, so That alone, whereby *Kings* and *Kingdoms* can be kept in *safety*, without *Subjection* to *change*, or *shakings*, is that *same truth* which calls for *Mercy*, taken heed to by *Kings themselves*, as 'tis said, Prov. 20. 28. *Mercy and Truth preserve the King, and his Throne is upholden by Mercy*, which is indeed that truly *Christian*, and *Evangelical Principle*, and good *old Way* of *God*, which was before any of that *Cruelty* (which, at the *will of the Devil*, was ever acted

of their words; in asserting, or promising, *that there was no need of an Oath amongst them*, is *our security enough in all Cases* to say Christianus sum; I am a *Christian*.

* *As* Bishop Gauden *himself also very well observes*, *to the weakening of his* own proof *of a* necessity *of* imposing Oaths *upon all men*, *in order to the doing of* Justice *according to* Truth, *sith* as good men *need not be force't to* Swear (*as he says*) *in order to the* awing *of them to speak the* Truth; *so* ill men's *Swearing is of* little credit. *Whose Words*, *page* 17. *are these*, *Nor* can much credit be given any more than to a Lyar, to any man that Swears never so *solemnly* and *in-judicature*, who is a common *Swearer*, and hath no reverence of the Majesty of God.

nected by *Cain*, *Ishmael*, *Esau*, and their *Evening*, *Malicious*, *Wild* and *Wicked*, *Rough* and *Rigid Race*, against the *Righteous* Race of *Abel*, *Isaac*, and *Jacob*, had any Being at all in the World.

Nevertheless, though the *Bishop* is sometimes a very great *Pretender* to *this Principle*, and seems in sundry *places* (above spoken to) to be for *Respite*, *Lenity*, and *Mercy*, and to be a very *painfull Pleader* for it; yet contrarily, not onely to *Gods Wisdome*, but to his *Own Pleadings* for it in other *Passages*, he is found, Pag. 3, 4. [though Stiling his *Addresses* to the *King* in his Book His *Charitable endeavours*, on behalf of the *Quakers*, yet (to go round again) under a pretender of exposing himself and his *Kingdome* to those great troubles and dangers, which in his own words above cited, he had said would accrue to both *King*, and *Kingdom*, through their sufferings, if the *Quakers* should passe *unpunished* and *permitted*] stirring up the *King* to those *Severities* against the *Quakers*, which himself sayes are not *Suitable* to his *Royal Clemency*, nor *Native Gentlenesse*, in such like words.

Bish. The *publick necessity will Require those severities of a Wise and Just King, whose Lenity to any Party of his Subjects contrary to Law, will soon become an injury to the Community, which cannot be safe, or happy, but by an Uniform Obedience to the same Laws, which must be the Rules, and Measures to all mens Publick Actions, the Tryers of their failings, and Inflicters of their punishments.*

Answ. We say, we appeal to all honest men to judge, whether the *Bishop* is not here found *in opposition* to himself, and to those many places of his Book before mentioned, where he would be thought to advise to *Lenity*, *Forbearance*, and *Indulgence* to Dissenters: For above he Intimates it to be his *Judgement*, that *flagellant Methods* have *nothing of Reason*, or *Religion* in them, neither are the *fittest* means to *Rectifie* the *Obliquities* of *inconformes*, but *innocent actions*; also that to force *Dissenters* into *Conformity* by *Impoverishing*, *Imprisoning*, *Banishing*, &c. is a very *Rough*, *Barbarous*, *Unwelcome*, *Unchristian Way*, *disallowed by all wise Men of all Persuasions*; *that mere Plagiary Counsels*, *and Punitive Courses*, *are never likely to obtain*, *&c.* That he is *against heavy Mulcts*, *Rigorous Exactions*, *&c.* And that such *Severity possibly now in England*, *would be not onely destructive to many thousands*, *but very disadvantageous to the King and his Kingdomes*, to the *Trade and Commerce of the Nation*; and much more on this Part to the Same

Tune,

Tow: Yet contrariwise, here (to go round again) he intimates it to be no lesse then *Folly*, and *Injustice*, *necessarily injurious* to the *Commonwealth*, utterly *Inconsistent* with the *safety* and *happinesse* of it, for any *King* not to use such like *Severities*, but to Exercise the *same Lenity* to *any Party* of his *Dissenting Subjects*. Moreover, as if he were wedded to his *Wonted way* of *Walking the Rounds*, whereas before he gave us to understand, that *Actions*, though *unconform* to the Lawes Establisht, may be *innocent Actions*; Yet here he gives us to understand the *clear Contrary*, (viz.) that *Non-conformity* of all Parties to the *same Laws* about *Religion*, cannot possibly be *Innocent*, or in a *Commonwealth* consistent *without injury*, thus (*Dirnit, edificat, mutat quadratum Rotundis*) what he calls *Innocency* in *one* place, that he calls *injury* in another; and what he holds out to be *Wisdome* and *Justice* in one Page, that he holds out to be *Irreligion*, *Unreasonablenesse*, *Folly*, and *Unrighteousnesse* in another.

To conclude, whereas he sayes, the *Lawes* must be the *Ruler* and *Measures* of all Mens *Publick Actions*; if by *Lawes* he means those that men in their *own wills* and *wisdomes* make, as touching *Religion*; we deny his Assertion for these Reasons. First, because the *Light* of the *Spirit of God*, according to the *Scriptures* of *Truth*, *is* and *ought to be* the *onely Rule*, and *Measure* of all Mens *Publick Actions*, in all *Spiritual* and *Religious* Matters. Secondly, Because by dayly experience, it appears that the *Lawes* of *men* are liable to *Mutations*, *Alterations*, and *Repeals*, according to the *prevalency*, and *constitution* (*Respectively*) of those that make them, and yet (though such) may *lawfully* be the *Rules*, and *Measures* of mens *Maknes*, in meer *Outward*, *Mutable*, and *Civil Matters*, when altered not for the worse, but for the better. But that which is to be the *Standard*, and *Measure* in matters *meerly Spiritual*, as *Faith* and *Worship* are, must be something that is *fixed*, *sure*, *immutable*; (as not *outward Letter*, *Writing*, or *Scripture* is, without liablenesse to *mis-interpretation*) not subject to be *Repealed* by *man*: For the *Foundation of God* stands sure, and all his *requirings must*, and *ought* to be *answered*, notwithstanding any of *mens Lawes* and *Edicts* to the *Contrary*.

In this time it is *sufficiently* apparent, how the *Bishops Rabbinical* ingratitude to the *Quakers* (as well as others) to whom he would be thought a *greater Friend*, and far more favourable then to other

 Dissen-

Dissenters, hath *bewrayed* it self, and so much the more *shamefully*, First, by how much he *styls* betrayes them before-hand (by his Consent to the *Act*) into a tasting of the *same Cup* of *Excommunication* from the *comfortable* Enjoyment of their *Native Country*, and from the *Commerce* with the *Community* of *English subjects*; from Participating of that *Native Gentlenesse*, and *Royal Clemency*, which the *King* hath *seemed* always ready to Expresse to all of what *Profession* of *Religion* soever, that live *Peaceably* in his *Dominions* (as the *Quakers* do, save onely that they cannot sin against their *Consciences*, and so against *God*; for which the *Bishop* praises them) And Secondly, by how much he would throwd all his *doings* and *sayings*, under that *shelterlesse Shrub* of such *Empty Expressions*, and *Non-entiall Notions*, as his *Charitable endeavours*, *Humanity*, *Facility*, *Gentlenesse*, *Lenity*, *Paternal Compassion*, &c. For all the *courses* he *consents* (at least) and sometimes *incites* to of *Fines*, *Prisons*, *Banishment* (like those of the *King* of *Castile*, which himself calls *Barbarous*, and *Unchristian*, which yet himself *Diminishes*, when he is found *Inciting* to them, and will admit to be *stiled* by no *harsher* or *stricter* Name (being as *blind* at home, as *Eagle-eyed* abroad) then *those Severities which the King's Native Gentlenesse may be Compelled to use at last* (*and it may be too late*,* and which (not the *King's benignity*) but *Publick necessity* doth require of a *Wise* and *Just King*, whose *Lenity* to any *Non-conforming* Party of his *Subjects*, will soon be *injury* to the *safety* and *happinesse* of the *Community*, Pag. 3, 4.) We say all this his *Unchristian Cruelty* comes *Marching in under a Mask* of *Christian Charity*, to which his *Native Temper*, and *Candor* (which abhors after the *genius* of *Primitive Christians* all *severity*, or *rigors* onely upon the *score* of *Religion*) doth incline him. And Thirdly, By how much he deems he hath deserved *so well* from that People, as that (having onely their Morosness, in respect of which he does not) he might very justly expect *thanks from them* for his pains, as appears by his words that follow.

Bish. Nor do *I expect any thanks* for my pains, *from any of that*

* *Mark how hasty the Bishop is in some places to quicken to the use of* Severity, *lest it be* too late; *notwithstanding his* paternal compassionate pleas *else-where for* forbearance, *and* respite, *at least for some* longer time.

falling,

pains, while they continue in their morose opinions, in their surly, rude, and uncourteous *manners*; *I do not hear that they are generally* [illegible] *of so soft and ingenious tempers, as to take any thing kindly, or thankfully from those that are not of their own Persuasion: many of them seem to affect a reserved, and Rusticall way of Clownisse, yea, of a Scornful Demeanour, prone to censure, despise, and reproach not onely their betters, but even their* Benefactors, and Instructors.

Answ. This course of *thanking Clergy-men* for their *pains*, that *wished Gratulation*, they have long had from the *Great Ones*, when they have done any thing that is counted by themselves a piece of *Service to God or men* (in which, if they did *all* that they *ought* to do, and that *more* too then they believe in *this World* they shall be *rewarded* to do) they ought of right, rather to say we are but *unprofitable servants*, we have done what we *ought*) that it is now becomes matter wel-nigh of *custome* among such of them, as *love the praise of men*, more then the *praise of God*, to *expect*, yea to *exact* it as their *Right*, and that *so ridgidly*, that its counted a *surly*, *rude*, *uncourteous*, *rusticall way*, of *Clownish*, yea *scornful Demeanour*, not to use it: Yea, with such a strictnesse, as in the *Case of Tythes* (and other of their *Priviledges* and *proper Honouries*) which being *once of Old given*, and *received* on no other account, then as the *Alms* to all the *Churches Poor*, out of which the *poor Priests* and *Curates* had their *Part*, that *gratuity* and *benevolence* of the People is now laid *claime to*, with such *eagernesse*, and *earnestness*, as their *own* (not onely, *jure humano*, but *divino*) that they *condemn* it as no lesse then *Injustice* in People that deny to *pay* it, as that which is as *due to them* as *any mans estate is due to him*, and as not onely *allowed* but *ordained* of the Lord himself, 1 Cor. 9. 13, " as the set *proportion* to be *paid* them by all *People*, whether *owning* them as their *Ministers*, *yea* or *nay*, in way of *Justice*, as well as *Gratitude*, as *due wages* and *hire*, as well as *stipends* to them for their *service* in *holy Ministrations*. For much to *this purpose* the Bishop talkes, Pag. 7. taking the *Quakers*, who are not as all of them *Clergy* and *Flock*, not *wholly void of the rudi Principles of Courteousnesse*, *and* *Mearly mistaking* that text, *in which that chapter*, *the whole City of Babylon*, *as to this point*) *Maintenance*; *to the matter*, *the* who *manner* of a true M. *Minister*, *not* as all of them *ministers* *Maintenance*; *to the portion*, *not the portion of a* Gospel Pres-

injustice

Preachers Pay. *Which*; First *if it had been* Tyth *according to the* Law of Levies Tribe, *had been for the* Poor, Widows, Fatherless, *and* Strangers, Door-keepers *and* other Temple-servitors, *as well as Priests, who had but the* Tenth *or* Tyth *of the* Tyth.

Secondly, *was not* Tyth, *for* they *the* Apostle *could not have dispensed* (*as he did*) *with the* non-payment *of it to* himself *and* others, *had that* sersum *of* Tyths *been the* Ordinance *of* God; *but it's evident, he knew they* used not such *Power, nor meant that it should be* so done *to* him *or* them.

Thirdly, *Was by way of Free Gift*.

Fourthly, *From that* Flock *they* fed, *and fed* Pastors *to, but another's* Shepherds Sheep, *that are* fed *by other's*.

Fifthly, *much less from the People* not yet converted *by them*, *for* they went forth freely for his names sake, taking nothing of the Nations.

Sixthly, *So far as to* supply necessities only, *and not always that* (*for* Paul's own hands *oft ministred to his* Necessities, *yet Preacht* more Gospel *in a year, than* many Bishops *or* Priests *in all* their lives) *nor to the setting up of such* bountiless Superfluity, *as many* thousands per annum, *which* some *have here, while their* yearly Hirelings, *who take all that* little Pains that *in justice, for not maintaining the* Parish Priests *by* Tyths.

But for our parts, as in this last Case of Tyths (what *Laws*, any *Lords* shall have made for the *Payment* of them, since the *Pope* having an Tyth given him, hath got an *All* in the *Christians Nations*) if any *Man* list to be contrary, or have *no such* custom as to pay them, *not had the Churches* Christ in the Primitive Times; if they had, we will *learn it* of the Bishop, if he can *prove it*; So as to that *Case* of Tyths, from the *Quakers*, which *last* an *Eye* may see he *deems* to be *his due* from them, for his *charitable endeavours* (though indeed all his *hard Speeches* against them, and *male Representations* of them to the *Rulers* and *People* in his Book, as *unsafe* and *dangerous* to pass *unpunisht*, and such like, well considered, he much more *deserves Calumniates*, and *Abuse*, then either *helps*, or *relieves* them) We are not so *Simple, Rude, Clownish*, and *Barbarous*, but that we *can*, and do take *any thing kindly* and *thankfully* from *such* as *are* not, as well as from *such* as *are* of our own *persuasion*; And how both we are *come* out of, not only *among others*, but out of that *Fulsome Formality* of those, which (for

[illegible] sake) lay they [illegible] for poor Peoples Souls, [illegible] and God often when [illegible] the tenth Part of the tenth they think not of them; yet the [illegible] of those large Crops, which are [illegible] Charge, which we pay [illegible] [illegible] upon [illegible], which makes many [illegible] Tithe Fruits, which they never heard themselves) will prove to over-reach the proof of it; while he taxes us so heavily (for *Ingratum dicere, nimium dicere*) as a People prone to Carnal, [illegible] and Rapacious, not only our Hearts, but Behaviour and Instructors: But to speak the truth in the Plainness and Simplicity of heart, without Flattering, which we see, [illegible] we wrong by centure him not of such a thing, but leave him to the Light of God in his own Conscience, which only is able to shew him how far forth he hath deserved, hated, and [illegible] between the Quakers, and those who are known-rogues for their Dishonesty, and whether he would not rather, to do so to have Pray from them, if he could tell how; much less are we to upbraid him, or reproach Doings, but rather accept them, so far forth as we see *ought* in them of *Integrity* and *good Intention* towards God, and us; so we find little that is *much* [illegible] worth, and not so much as *Satisfaction* to our *Satisfaction there* (be it *where* it will be) *where Mediation* *Mediation*, and *Destruction* [illegible] if fell in upon us, so that it may the more *plausibly*, and *undiscernably surprize us*, under the *fair* and *specious colours* of *Satisfaction* and *Instruction*; Prov. 27. 6, *Faithful are the wounds of a Friend, but the kisses of an Enemy are Deceitful*. And whether as his *Condemnations* are more than his *Commendations* can make up, so the *Bishop's pious Pity*, of which he speaks so much, saying, *I have a great Pity for the Quakers*, pag. 8. *Much Compassion for them*, pag. 10. be not made up as much of matter of *false Commendation*, as of *true Commiseration*, let it be judged by *much* [illegible] of that kind of *Pity* of his here talkt of.

Bish. *Their rude and levelling humour denyes to shew common Courtesie and wonted tokens of Civil Respect to their Superiours, contrary to the Reverent, Gentle and Humble behaviour of all* God's *People in* Moses, *Jews and Gentiles, then whom none were more full of* [illegible] *humility, or outward Respect, and Civility, according to the Custom of their Country*;

Defen. If by this *rude* and *levelling humour*, the *Bishop* intends the

the not *putting off the hat*, not *Cringing* to the *ground*, not using such *flattering Titles* as are according to the *vain custom* of this and other *Countries*, as *Your Servant Sir*, *If it like your honour my Lord*, *may it please your Grace*, and such like *flattering Congees*, and *vain Complementall*, *Rationall assurers*, as People *have* sometimes such as *hate one another at their hearts*, and are even ready to cut each others *throats*, use *vain honours* one to another, as if their *habits*, wherewith they are to *serve*, *glorify*, and *worship the Lord* alone, were made for *Men*, *Gentlemen* to *worship* each other withall; for these things we find [illegible] in *Scripture*, not *Practice* of any man therein [illegible] *Rule*, but *examples* rather of the People of *God*, both *Jews* and *Gentiles*, to the *contrary*; witness *Job* 32. 21, 22. where young *Elihu*, taxing the *Ignorance* of those *three* Friends of *Job*, whom years were *elder* than himself, saying, *vers.* 7. *Days should speak, and multitude of years teach Wisdom*; but *vers.* 8. *Great men are not always wise, neither do the Aged understand Judgement*. Adds also *vers.* 10. *Therefore I also will shew mine Opinion*. And *vers.* 20. *I will open my Lips and answer*; yet *vers.* 21, 22. *Let me not, I pray you, accept any man's Person, neither let me give flattering Titles unto man; for I know not to give flattering Titles; in so doing, my maker would soon take me away*. Witness *Mordecai* also, one of the *Jews*, who could not give that *Honour*, *Homage*, *Civil respect*, and *reverence* (as they *then* counted it, and *now* also do) which *Haman* the *second* man in the *Kingdom*, as *angrily* as *eagerly* expected from him, *Hester* 3. 5, 6. though his *refusal* endangered the *cutting off* the *whole race* of the *Jews*; yet was it not his *Rude* and *Levelling humour*, that moved him to deny to shew that *common Courtesie*, and those wonted tokens of *Civil Respect*; but on the *contrary*, it was the *haughty humour*, *Pride*, and *ambition* of *Haman* himself, which at length wrought the *Kings wrath*, and his *ruine* on his own head, that moved him to be *offended* therat, and to *Stomack* it, as by his *false accusations*, and *heavy charge* against the *whole People* of the *same* (as he counted it) *odd* and *unusual* than, to seek their *Extirpation*, in these words; *there is a certain People scattered abroad, and dispersed among the People in all the Provinces of thy Kingdom; and their Laws are diverse from all People, neither keep they the Kings Laws; therefore it is not for the King profit to suffer them*. And to desire their ruine, in these words, *vers.* 9. *If it please the King; Let it be written that they may be destroyed*, and *I will*

did pay ten thousand Talents of Silver, to the hands of those that have the charge of the business, to bring it into the Kings Treasury: And as concerning *Gods People* among the *Gentiles*, as well as the *Jews*, we find no *such command* to them, nor *such example* of the *primitive Christian Gentiles* practicing *such respect*, as the *Bishop quarrels* with the *Quakers* for want of, mentioned in the *Scripture*: we find *Christ* and his *Apostles so far from exhorting* others to *respecting* mans *Person*, that they *Practiced no such thing* themselves; yea the very *Enemies* of *Christ* confest this of him, *Mat.* 22. 16. *We know that thou art true, and teachest the way of God in Truth, neither carest thou for any man, for thou regardest not the Persons of men*; the *Apostle James* also is *so far* from *pleading* (as this *Bishop* doth) against our *Practice* in this *particular*, that he declares it as *inconsistent* (*de jure*) with the *Faith* of our *Lord Jesus Christ* to have *respect* to the *Persons of men*, because of *gold rings*, *gaudy apparrel*, and *gay clothing*, *riches*, *high places*, and such other *accomplishments*: when the *Poor* because of *vile raiment* are *slighted* and *despised*; and that it is *contrary* to the *Royal Law* of the *Scripture*, and that it is *Commission of Sin*, and *Transgression*. *Jude* also declares it to be the *guise* of the *ungodly Scoffers*, and *complainers* of the *last times*, that should walk after their *own Lusts*; while their *mouth* speaketh *great swelling words*, to *have mens Persons in admiration because of advantage*. Jude 15, 16. Moreover *Christs Disciples* were commanded by him in their *Itinerary Ministry* to the truth, to *salute* no man by the way, *Luke* 10. 4. So that here is *instance* enough of *Gods People*, both among the *Jews* and others (as in the Case of *Elihu*) refusing *themselves*, and reproving *in others* the shewing of the said *outward respect to Superiors*, whose *Just Power* yet they *obeyed* and were *subject* to, as *Children* to *Parents*, *hired Servants* to *Masters* in their business, in which they were *faithful*, or *Subjects* to *Kings* and *Princes*, under whom they had *Protection*, to whom they paid *Tribute* also to that end and purpose, & whom in so doing they honored. See *Rom.* 13. 7. 1 *Pet.* 2. 13. to the 18. *Eph.* 6. 12. 1 *Tim.* 6. 1. 2. Howbeit they neither *did*, nor *durst* adore their Persons, according to all the *frivolous fashions* of their *Countreys*: Herein therefore is the *Bishop* found speaking *contrary* to the Truth (and 'tis too bad for a *Bishop* to be found *besides* it) when he sayes the *Quakers denyal* of *Civil Respect*, is *contrary to the Reverent and humble behaviour of all Gods People in all Ages Jews and Gentiles, then whom none were more full of outward respect*,

according

according to the *Custom of their* Countreys: Moreover we appeal to the *Bishop* himself, whether it would not have been *grosly ridiculous* and *absurd*, for *Paul* who was a *good Gospel Minister*, in those dayes to have said with his *Eye in his hand*, and his *body bowing* to the ground, to *Timothy* or *Titus*, who were *Bishops* as well worthy of *Honour* as any in *these dayes*, *Pray pardon your Grace's Right Reverent Father*, or *if it like your honour my Lord*.

Obj. But the *Bishop* perhaps may tell us (according to the *usual strain*) when ever called to give any account of that *excessive, eminent Earthly Glory, Reverence*, and *Enterments*, which are their *proper Honorarie*, in these times, in comparison of what was either *injoyed*, or *expected* by the *pure Gospel Ministers* of the *Primitive Times*) that *then the Church* was *as yet but in her Infancy, Non-age, Child-hood*, and *weak Estate*, and *had not yet obtained to that perfection* of *Glory, strength of Beauty, height of Dignity*, &c. *as it hath since grown to and attained*.

Answ. When we talk to have all things according to the *Primitive Pattern* indeed in matter of *true Beauty, Holiness, Righteousness, Innocency, Patience, Long-suffering, Truth, Humility, Love*; *and talk* concerning *growth in Grace* to the measure of those *best*, and *purest* People of *God* in former times, that were his *Holy ones*, in whose hearts was *no guile*, who were *undefiled* in the way, and walkt in *Gods Law*,, and *did no Iniquity*, as we read Psal. 119. 1, 2, 3. and concerning the *perfection of Holiness* so far as to *dominion over Sin*, and living by the more *inward Revelation* of *God's mind* to men out of his *own mouth*, then we are told that we must not *presume* to expect in these dayes, such *high attainments* in the knowledge of *Gods Mind*, and Will, such *immediate manifestations* of it to us, such a *powerful presence of God* amongst us, such a *full measure* of his *Spirit Powred out upon us*, such *eminent gifts* as the *Corinthians* and other *Churches then* had, nor growth to such a measure of *Great Wisdom* and *Understanding*, such *clear Illuminations*, and *intimate Acquaintance* with *Gods Counsel*, and those *internal Dictates* of *his Spirit*, so as to discern them from *Delusions*, nor such *perfect Ability* to walk so *exactly* with *God* as they *then* did; *And why?* namely because the *Church* in the *Apostles times* was eminently shining forth in its *prime, lustre*, and *full vigour, perfect glory* and *beauty*, and the *Saints* then were *Fathers, strong Men*, and *well grown Christians*, in comparison of whom those in *after Ages*, especially we of these *later*

lower Ages, are but as *Children*, *Weaklings*, *Infants*, that must *suck* what *Knowledge*, and attainment in *Christianity* we have, as it were from *their Breasts*; so that in the *Respects* fore mentioned, the *Church* with them, which now is *grown young* again, and *back* into its *Childhood*, into a *state* and *stature* of *Infancy*; was then as it were in a state of *Man-hood*: But when we query, and expostulate with that *Clergy* that is but *falsly* so called, as in *contradistinction* to *them* they call the *Laity*, * concerning that *Pomp* and *Lordliness* they now appear in, that *high Prehemineence*, *honourable Titles*, of *Popes*, *Cardinals*, *Arch-Bishops*, *Arch-Deacons*, The *Deans*, *Worship*, my *Lords Grace*, &c. Superabundant *Maintenance*, as *innumerable*, as *unprofitable Traditions*, as *superfluous*, as *superstitious Ceremonies*, *Orders*, *Offices*, *and Officials*, *Parsons*, *Vicars*, *Curats*, *Chapters*, *Prebends*, *Canons*, *Registers*, *Apparitors*, *Proctors*, *Organists*, *Singers*, *Choristers*, and *outward Observations* concerning *Meats*, *Drinks*, *Dayes*, *Times*, *Postures*, *Gestures*, *Hats*, *Habits*, and other not more *multitudinous* than *Immomentary Formalities* in their Worships, of *meer legal Concernment* and *Consideration*, never known, nor heard of in the *pure Dayes* of the *Apostles*; *Then*, in order to our resolution in this, we are by them given to [illegible] that, which can never *stand under* the animadversion of an *impartial* observer of their *Absurdities*, without a *just censure* of *Confusion* and *Contradiction* to themselves, to this purpose, (*viz.*) That in the *Apostles* times the *Church* was then but in her *non age*, *weakness*, *infancy*, *immature*, *unpolished condition*, and could not be settled in that *compleatnesse*, as to all those *outward decencies*, *orders*, and *accomplishments*, which *now* it hath; That was but the day of the *Christian Churches Nativity*, wherein her *Navil was not cut*, neither was she *washt in Water* to *supple her*, not *salted at all*, not *swaddled at all*, she was *under Persecution*, *no eye pitying her*, to do any of *those great things* for her, which have since been done by *Christian Emperours*, *Kings*, and *Princes*, who have bestowed *great Revenues* on her. But since she hath *multiplied*, as the *bud of the Field*, is *increased* and *waxen great*, and *come to excellent Ornaments*, her *Breasts are fashioned*, her *Hair grown*, whereas she was *naked* and *bare*, she is cloathed with *broidered Work*, girded about with *fine Linnen*, *deckt with Gold and Silver*, *eates fine Flower*, *Honey* and *Oyl*, is *exceeding Beautiful*, *perfect in Comliness*,

* *For the Scripture calls the Flock the Clergy, or Heritage, as in contradistinction to the Presbitery, Pastoraly or Episcopacy*, 1 Pet. 5. 1, 2, 3. τῶν Κλήρων.

is attained to *Maturity*, hath a *Crown upon her Head*, and is *prospered into a Kingdom*; and hath changed those *earthen Vessels* (viz. *Illiterate Men*, or *meer mean Mechanicks*) into *silver Chalices*, and *golden Cups*, *Academically* educated Preachers, Scholastick Rabbies, and hath ascended beyond the *Minority*, *Inferiority*, *Poverty*, *Prostitution*, of those suffering Times: And thus, *Cum Ecclesia peperit divitias sibi superavit*, i. e. (in one sense, as well as in another) *devoravit matrem*.

Bish. *Possibly the Quakers may in a fit, fear and flatter some men in Power, &c.*

Answ. The *Quakers* cannot *justly* be charged with *Flattering* of any men, or *Fearing* with that *Fear*, that is consistent with *Flattery*, the *Persons* of *any men in Power*: This is the Practice of those that seek *outward Promotions*, and *Greatness* in the World, as the *Quakers* do not; for if they could have either *fear'd*, or *flattered*, they had not Suffered what they have *hitherto* undergone, but might have had as many *Privileges*, and *Earthly Advantages* as others have, their Sufferings being often on no other account, but because they could neither *Fear* nor *Flatter* (as others can, who have *mere Persons in Admiration*, meerly for their *own Advantage*) the *Person* of *such* as are in *Power*; So that the *Bishop* hath under a pretence of *Pity* to us, not a little *wronged* us herein also, for we believe that if we could [illegible] *fear* or *flatter* this *Bishop* and his *Brethren*, we should be better thought of by *them* then we are: And as he hath *injured us*, so is he not altogether free in this place, of *contradiction* to himself, if *experience* it self may serve in proof hereof, for if *Fear* and *Flattery* be (as we well know it is) that *outward respect* and *Civillity*, which according to the *custom* of *this Country* is used among men (most men *putting off the Hat*, *Bowing*, *Cringing to Superiors*, *giving flattering Titles* upon no other account commonly, but either because of *Gay Cloaths*, *fear of Frowns*, or *hope of Favour*) Then the *Bishop* (as well as *often* elsewhere) hath contradicted himself *here*, for as much as he first saith, the *Quakers refuse to give outward Respect*, and *Civility*, *according to the custom of their Country*; and yet in the next words, saith, *Possibly the Quakers may Fear and Flatter some men in Power*, which is that *customary Respect* and *Civility* of the *Country* which stands well nigh *universally* in *fear* and *flattery*; but if they cannot be prov'd to *fear* and *flatter* (as indeed they cannot) then the *Bishop* must needs be guilty of either *Falsity*, or

or *Self-contradiction*, seeing the *Quakers* are free, not only from *Fear* and *Flattery*, whereof he chargeth them, but *consequently* also from *denying due Respect to Superiors, according to the custom of the Country*. But whereunto may the *Quaker* liken this *Bishop*, who is pleased with them neither *full* nor *fasting*? For when he speaks concerning that *plainness*, and *down right demeanour*, which, in Conscience *to God*, and not in *contempt of any man*, we use towards *all men*; This he stiles a *Rude, Rustical, Clownish, Lowering Humour* in us, and *denial of common Courtesie*, and *civil Respects to Superiors*, *contrary* (but *falsly* as is shewed above) *to the reverent deportment of all Gods People in all ages*. But when he supposes (as he doth, but *falsly*) of us, that in *some sit we yield that vain customary, and wanted Respect of the Country, to men in Power*; this likes him *so little* on the other hand, that it comes with a *censure* from him, under the *Denomination* of *Fear* and *Flattery*.

Bish. Page 6. *I have seen indeed some of their Papers, and received some of their letters, written to my self, truly not very Rudely, nor Malapertly, yet with so abrupt and* obscure *a way of so blindly* censorious, *and boldly* dictating, *that saving a few good Words and Godly Phrases in them, I found very little of Rational, or Scriptural Demonstration, many passages so far from beauty and strength of Religion, that they had not the ordinary* Symmetry *of* Reason, *or the* lineaments *of* common Sense *in them, at least in my apprehension, who am wholly a stranger to any* Canting, *or* Chimical Divinity, *which bubbles forth many specious Notions, fine Fancies, and short liv'd Conceptions, floating a little in shallow empty Brains, but not enduring the firm touch, or breath of any serious Judgement*. And pag. 7. *There appears to me so nothing of an excellent Spirit in them, that there is much silliness, and never well couchsafed Ignorance set off with great Confidence, an odd way of* Folly *dressed up with some Scripture Phrases; like Sepulchers painted with fair Flowers, and fair Colours, but void of any true Life within, as renouncing of Sin and Error, or as vindicating any Truth, or necessary point of Duty and Morallity; They seem a Busie, Peevish, Pragmatick sort of People, &c. A kind of Dreamers, Deceiving and Deceived, Doting in their* Rude *and* Contemptuous Carriage, *in which is Pride and Ambition, &c.* And pag. 6. *Nor is it a small insolence in them, to endeavour, in an Age of so much Light and Learning, to Obtrude, yea, oppose the Rudeness and* Silliness *of their* coretons *and crude Fancies, against the Prudence, Justice, and Piety of this* Church *and* Kingdom.

 Answ.

Answ. There *is a Generation that are pure in their own eyes, and yet is not washed from their Filthiness*; and that is the *Generation* of such as call themselves *Saints* in *this world*, yet neither believe they *can* be, nor mean *to be* so till the *world to come*: *There is a Generation, Oh! how lofty are their eyes, and their eye-lids are lifted up!* And of this sort were of old those *lofty Laodicean Lord Beggars*, who seemed to themselves to be *Rich*, and *encreas'd with Goods, and to have need of nothing*, *whilst* for want of standing in *Christ's own Counsel*, and not *buying of him Gold that they might be rich*, and *Raiment that they might be clothed*, *and not anointing their eyes with that Eye-Salve* of his *own Spirit* of *Grace*; they were indeed (however *outwardly* accomplished) *inwardly Poor, Wretched, Miserable, Blind, and Naked*: And how far forth the *Church of England* (so called) that calleth her self a *Queen*, and her *Self-boasting Angel*, are found in that same *loathsome*, *lake-warm* temper, we leave to her self *impartially* to examine in the *sight* of God, who seeth all her Works, and will (unless she be yet more *zealous* and *Repent*, and open unto *Christ*, while he stands at the *Door* and *Knocks*) most assuredly *spue her out of his mouth*; But if we were to take a *true cognizance* of her State, by those *Lofty*, *Scornful* Strains of *Derogation* and *deep Defiance*, into which *this Bishop* launcheth forth at large against the *Quakers*, in these, and some other of his Words that follow, we might (without *censuring* beyond what is meet) conclude her to be of such a *vaunting* and *self-glory* strain.

The *Bishop* seems (and that scarce without some *indignation* at the *Quakers insolency*) to wonder (our *beauty desire* for him is, that he may not be found among them that *despise*, *and wonder*, *and perish*) at that *work* that *God* is *working* in these dayes, which (it seems) he does not believe yet (as *obvious* as it is to any eye over which the *veil* does not remain in the *very Letter* of the *Scripture*, which he accounts himself, in *comparison* of the *Quakers*, to be *not a little skilled in*) (viz.) that *men* so *mean* as the *Quakers*, so *abrupt* and *obscure*, so far from that *Beauty* and *strength* of Religion, which he *Dreams* is among themselves, because (*perhaps*) of some *outward Elegance* of *Speech*, in respect of which he is counted (as he sayes of himself, at least) *not a barren*, *or illiterate Speaker*, so far below the *ordinary Symmetry* of *reason*, *Elegancies* of *common sence* in their writings, so *Rude*, *Silly*, *Ignorant*, *Unlearned*, and *Crude* in their

Fancies,

Reason; should with so *great Confidence*, in an age of so much *Light* and *Learning*, take upon them to be (as he at least *supposes* they are) so *blindly Confidents*, such *bold Dictators* of things for Truth, which he deems to be but their *own Dreames*, *deceptions*, and *dotages*, to men of *such renown* as himself, for *Beauty* and *strength* of *Religion*, *Sense*, and *Reason*; but surely if he did not Read the *Scriptures* by *whole-sale*, more then by *retail*, or did but heed the *inside* of *that Book* which he is so *busie* about the *back-side* of, unless he be one of those *Learned ones* to whom that Book *is sealed*, he might *easily* understand that it is those *low*, *silly*, *mean* ways, whereby God *ever delights* to do the *greatest matters*, that *no flesh* might *glory* in his presence, nor *any man*, nor *mans parts*, *strength*, *Learning* *Education*, or *Wisdom* be accounted of: Have you never Read; O (*obtuse Acuti Academici*, ye *profound*, *prudential*, *Renowned Rabbies*) how great *Goliah of Gath*, that defied the *Armies* of *Israel* and the *Living God*, was of old brought down by a *sling* and *stone*, in the hands of a *Stripling*, that came not to him with *Sword* nor *Spear*, but in the *Name* of the *God* of that People whom he defied? have ye never read how in the *last dayes* of the deliverance of his People, he will do *Ithdike*, and make his *weaklings* as *David*, to *go forth* and *subdue* with *sling-stones*? *Zach.* 9. 15. How he will draw out that *Crooked Serpent*, *Le*[illegible] with a hook? yea how the *least of that* little *flock* of his *Sh*[illegible] hear his voice, which the *learned Scribes* had not heard at [illegible]*ime*, though they pretended to great skill in *searching the Scriptures*, should draw him out? how, *out of the mouths of Babes and sucklings he will perfect his own praise*, *and ordain strength against the Persecutors*, *to still the Enemy and the Avenger*? Psal. 8. Although the *Chief Priests* and *Scribes*, *Mat.* 21. 15, 16. *Luke.* 19. 39. were *sore displeased at it*, and would fain have had them been *Rebuked*, and *Commanded to hold their Peace*? how he will speak to the *Drunkards of Ephraim*, that, through the *wine* of their *own wise* [illegible], and through *strong drink*, are *out of the way*, even the *Priest* and the *Prophet* that are *out of the way*, through the *strong drink* of their own *vain divinations*, and *Err* in *Vision*, and *stumble* in *Judgement*, how he will speak to them with *stammering lips*, and *another tongue* than they look for? And how *the Word of the Lord* out of the mouths of his *weaned Children*, shall be *Precept upon Precept*, *Precept upon Precept*, *Line upon Line*, *Line upon Line*, *here a little*, *and there a little*, *that they may go and fall backward*, *and be broken*, *and*

 snared

sumed and taken? Isai. 28. How it *seems good in his sight to hide the Glorious Mysteries of his Gospel and Kingdom from the Wise and Prudent, while he reveals them unto Babes*, Mat. 11. How *Christ* himself, and that *Excellent Glory* of his, which was the *fulness of that Grace and Truth*, that came and comes to his Saints in the *Light by him* (the *shadow* onely of which *Substantial Image* of the *Father*, came by *Moses*; and is found among all that are Learned, no higher then the Letter) was *hid* under that *mean outward appearance*, and *Occupation* of the *Carpenter*, Mark 6. 3. And did *any of the Rulers of the Pharisees believe in him*, but onely that People of whom they *said*, according as they also *thought*, they *knew not the Law, and were accursed* how, by the *foolishness of Preaching*, *sith in the Wisdom of God, the World by Wisdom knowes not God*, *it pleased him to save them that believe*? how he will *save the Tents of Judah*, *Rude Rusticks*, honest poor plain-hearted Country men *first*, *that the Glory of the house of* David, *and of the Inhabitants of Jerusalem*, *Kings* and *Princes*, *chief Priests*, *Renowned Doctors*, *wise Counsellors*, *deep Studied Schollars*, *noble*, *rich*, *proud*, *self-conceited Citizens*, and such like, *may not magnifie themselves against* Judah? How, he *makes foolish the Wisdom of the Wise*, and *brings to nought the understanding of the Prudent*. How he sends his *Treasure* which is the *Truth*, *in earthen vessels*. When the *Babylonish Truth* of *Abomination and filthiness* [illegible] *Spiritual Fornications* is exhibited in the *golden Cup* w[illegible] her hand, *Rev.* 17. How he delights to *provoke* a Nation that ha[illegible] *provoked him* to *anger* by their *own inventions*, to *Jealousie* by a *foolish Nation*, and to *vexe them by* a *People* that are *not a People in their eyes*, *Deut.* 32. 21. *Rom.* 10. 19. How he made use of *Aquila* a Tent-maker, and *Priscilla* his Wife, to take to them *Apollo* (then a *more Eminent* Preacher of *Christ* then any *Parish Priest* is in these dayes, though he knew him yet but as it were *after the flesh*) and to *instruct him in the way of God more perfectly*? And what if *God*, who (as to the *substance* of it) is *Eternal*, and *unchangeable* in *his way*, will go the *same* way now as ever he has done, and *befool* the Learned *Grecian*, the *Scholastical Scribe*, and *disputer of this world*, by *his foolishness*, which is *wiser* then man, and by *his weakness* which is *stronger* then man, and put out the eyes of those men, that are so *wise* in their *own eyes*, and *prudent* in their *own sights*, as the whole *Fraternity* of the *Clergy* are, that seem to themselves as Sons of *Anack*, whilst the *Quakers* are lookt upon by them with *disdain*, as no other then meer *Grasshoppers*

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in their eyes, so that they shall call *good evil*, and *evil good*, put *darkness* for *Light*, and *Light* for *darkness*, *bitter* for *sweet*, and *sweet* for *bitter*? what if he will turn *wise men backward*, and make their *knowledge foolish* and carry away *Counsellors spoiled*, and send his Son (*a new*) as a *Light* into the world, that those that *see not* may *see*, and that those that *see* (as the *Seers* seem to themselves to do) may be made *blind*? Does he *any more* then was wont to be done *of old*? Is there any *new thing* thereby done under the *Sun*? Is it *any more* then what hath said he *will do*? And must he cease to do as he *ever hath done*, and hath said he *ever will do*, because the *wise men* in their own eyes cannot trace him in his *footsteps*, which are in the *great deep*? *Alas poor foolish men*, that are *glorying* in your own *wisdom*, and *strong* men in your *strength*, while Gods People *glory* in the *Lord* alone, and *rejoyce* in his *highness*, who is the *God* of their *Salvation*; Little do you think how he that sits in Heaven hath them that oppose *his Image* in derision, how the *Virgin Daughter of Zion* shakes her head (as she did of old against the *Insolent Assrian*) at the *Arrogant Antichristian*, which *Reproaches*, and *Blasphems*, and *Exhalts* himself, and lifts up his *haughty Eyes* on high (for so the *Eminent Ecclesiasticks* now do) against the *Light of Israel*, that is as *a Fire*, and his *Holy One* that is as *a Flame*, that shall *kindle upon Thickets* of *the Forrest*, even all that *vast*, *wast Wilderness* of *External*, *Traditionary Religion*, that is sprung up out of the *bottomless Pit* of *meer mans Invention*, and *Imagination*, which knows no bounds of adding *Ceremony* to *Ceremony*, till the *Substance* and *Power* of *Godliness* is eaten out of doors, as *Pharoahs* seven *thin ears of Corn*, and *lean Kine* did devour the *Fat* and *and Well-liking*; Yea verily, a little of that *Honesty*, *Simplicity*, and *Truth* in the *inward Parts*, which is the *Sacrifice* God delights in, and of that *harmless Simplicity*, which, with the Bishop goes for *Silliness*, and *never well Catechised Ignorance*, *Plain Breeding*, *Unpolished Manners*, and such like, & of that *Wisdom* that makes *Poor men* and *Women Wise* to the *Salvation* of their *Souls* from their *Sin*, will in the day that's coming weigh down in the Ballance of the *Sanctuary* all that *Subtilty*, *Pollicy*, *Prudential Piety*, and *Wisdom* of Words, wherein the greatest *Doctors* and *Dictators*, who are out of the *Spirit*, are found *Teaching* and *Dictating*, by which they never obtain, or bring others to obtain the *Conquest* over their *own hearts Lusts* and *Corruptions*, nor bring themselves, or others, forth of *all Iniquity* into God's *Righ-*

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teousnesse, nor (as that *Primitive Bishop Timothy* was bid to do) ever save either *themselves* or those that hear them; witness their belief of a *necessity* of *Sinning*, and *non-belief* of any *possible* attainment (by the gift of *Gods Grace*) to live *without Sin*, while there is any Being in the Body: So that however the *Bishop* Jeers at the *Quakers* Writings and Undertakings, as some *odd Way of Folly*, dress'd up with some *Scripture Phrases*, void of any *true Life* and *Beauty* within; yet so much more *efficacious* are the meanest of their *Testimonies* to the Light, not only to the *Convincing*, but *Converting* men from *Sin* and *Errour*, and to the *vindicating* of *Truth*, and (*omitting* the impertinencies of *outward Ceremonies*, which are not so much as *accessary to Salvation*) the *necessary Points* of *Duty*, and *Morallity*; then all the *Life-less Preachings* of those *Painted Sepulchers*, which flourish their Sermons (as with *Sweet Flowers*, and *fair Colours*) with Phrases of *Junior Fathers*, and *Sententious Sayings* of more *modern Authors*, that in the *Name* of the whole *Body* of that People we say to the *Bishop*, of that strange *hidden Divinity* of the *Quakers*, which he scoffs at, as nothing but *Canting*, and *Chymical*, in the Words of the Poet,

Hoc ego opertum.

Hoc ridere meum (tam nil) *nulla tibi vendo Iliade.*

Bish. My *design is not to ravel into all the petty Opinions, Enthusiastick raptures, and odd practises of the Quakers, nor will I severely perstringe them, &c.*

Answ. We would have the *Bishop* to understand, that there is not *any*, no not the most *petty Opinion*, nor *odd practice* that is owned by the Body of that People called *Quakers*, (though every thing that's done by *every one*, that may possibly bear that Name, may not be owned by them) which (however Jeer'd at by him under that *old Scholastick* scoffing term of *Enthusiastick rapture*) will not be made good against the *whole Body* of those *Bishops*, that believe they have so much ground to except against it, were they once made as willing to condescend from their *high-mindednesse* (as the Scriptures require they should, *Rom.* 12.) in all *plainnesse of speech*, which most becomes the *weighty matters* of the *Gospel* to be discussed in, to confer with men of *no evill minds*, though of such *low Estates*, *plain breading*, and *unpollished manners*, as the *Quakers* for the most part seem to him to be, and whom he *perstringes* much more severely, by his condemning of their *Opi-*

ritual, and *practises* by *whole-sale*, and in the *Lump*, as *odd*, *heriticall*, and *erroneous*, which yet is the *wonted way* of all the *Clergy* with more they Quarrel with, then if he took account of us concerning them in *particular*.

Bish. I *have a great pity for them*; First, *because I perceive them to be very unlearned, and unstable People, ever Learning, but never coming to any solid knowledge of the Truth, or any great improvements in Christian gifts, men of low parts, and small capacities, as to any point of true Wisdome and Understanding in things Humane, or Divine; tossed to and fro with every Wind of Doctrine, easily seduced with specious pretentions, and strange notions, even to Raptures, and Enthusiasms, which are presented to them as novelties, by some that are Masters of that Art, and Agitators for that Party, for what designe Private, or Publick, Forreign, or Domestick, God knows, some suspect Jesuitick Arts to be amongst them.*

Answ. If these, and such like *Contemptuous*, *Disdainfull*, and *Ironicall* terms, as he uses here, as well as before and after, were at all *seemly* from a *Bishop*, yet are they so much the lesse *satisfy* and *seemly* from him in *sundry* Respects: First, because these expressions, which *savour* of nothing lesse then such a thing, proceed from him under a *Pious pretence* of his *great pity* towards the *Quakers*. Secondly, because himself hath declared this his own practice, to be contrary to that of the *Holy men*, and *Fathers of Old*; whom he commends as men guided by the *Word*, and *Spirit*, and so worthy to be imitated by him; for those *holy men* (saith he) *did not at any time despise the meannes of any Christians outward Condition, or the faintly of their Opinions*. Thirdly, Forasmuch as himself elsewhere, brands it as a *prophane*, and *Atheisticall* Carriage, to disdain the *plainnesse* of the way, which the *Wisdome* of *God* sees fit to hold forth the *Gospel* of *Salvation* in; witnesse his *own words*, then which we scarce need any other in *most Cases* against himself, in the 3d. page of his *Epistle*, where by way of Commendation of *Robert Boyl*, to whom he *Dedicates* his Book, for vindicating that *homely stile*, and *mean* way of speech, wherein the *Spirit* of *God* hath chosen to hold forth the *holy Misteries* of the *Gospel* in the *Scriptures*, he speaks thus, *Your self lately Cleared the fountains of Divinity, in vindicating the Sacred, Yet unaffected Stile of the Scriptures, against some meers prophane and Atheistical Cavils, who are so wittily wicked, as to disdain, even Salvation it self in that plain, but*

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141 *sure way, which the Wisdome of God sees fittest for humane Capacities, whereas few I believe of those curious Gallants, would be so foolishly mu-rose, as to Refuse a fair Estate, which were setled upon them in the ordinary Legall way of deeds, because it is not conveyed to them in such oratorious Harangues, and flourishes of Speech as they most fancy:* Exore tuo, &c.

Who would think the man that Writes these words in *reproof*, and *condemnation* against such as dispise *Gods speakings forth of Truth*, through the *stammering lips* of such as are (as to *secular Sciences*) *unlearned*, and *ignorant* (as *Peter* and *John* were, *Act.*4.) and *Rude in speech* (as *Paul* confesses he was) though not in knowledge, 2 *Cor.* and in such a *Rustical* way of *Clownish demeanour*, wherein *Amos* the Heards-man, in an *age*, *place* and *presence* so promising as the *Kings Chappel*, *obtruded* and *opposed* the *Rudenesse*, and *Silliness* of his *Crude fancy* (as it seemed to *Amaziah the Priest*) against the *Prudence*, *Justice*, and *Piety* of the *Church* and *Kingdome*; We say, who would think that he who condemns it as *prophane*, *Atheistical* Cavillation in others, to slight the *lownesse* of those *earthen vessels* whom *God* chuses, by *word* or *writing*, to bear his *Name* to the *Nations*; should so far forget himself, as in the *self same* Book, to fly out so far as the *Bishop* does, into the *self same* fault of scorning of *good men*, under colour of *pitying* them, for their *low parts*, and *small capacities*, and so fall of himself into the *self same condemnation*? So let every *tongue* that riseth up in Judgement against *thine Israel*, *O God*, and *every lip* that is opened to speak *proud things*, *Proudly*, *Contemptuously*, and *disdainfully* against the *Righteous*, and despiseth not *men* but *Thee*, who to the *poorest* and *meanest* of men hast given thy *holy Spirit*, be left of thee (till it learn to know how *desperate* it is to *despise* thy day of *small things*) to be *Cut off*, and *Confuted*, *Contradicted*, and *Condemned* of it self.

Howbeit, saving all this *Bishop's* high deifying of themselves (as he doth *implicitly* whilst he *defies* the *Quakers* as persons *unlearned*, *unstable*, never coming to any *solid knowledge* of *Truth*, or any great improvements in *Christian gifts*, of *low parts*, and *small capacities*, as to any point of *true wisdome* or *understanding* in things *humane* or *divine*, tossed *to* and *fro* with every *wind of Doctrine*, *easily seduced* with *specious pretentions*, *&c.*) We do not see any such *solidity* of *knowledge* in the *saving Truth* among the *deepest* of men call'd *Divines*, but rather that they are *deeply* lost from it in the *thick*

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words of their *own thoughts*, *Fore-Fathers Traditions*, and certain *outside bodily exercises*, and *beggarly Rudiments* (as *Paul* calls them) about which they busie themselves, feeding only on the *Theory* of the things of *God*, which yet they have but a *slender*, *superficial* sight of, on the *meer rind* or *shell* of the *Letter*, and gnawing the *Bone* of the *bare words*, never coming at the *Kernel*, *Marrow*, or *inward Substance*, nor witnessing the Power of God opperating to the bringing forth, and perfecting of his *Image* in themselves; When as (*in Aperto & facili posita est salus*) the Salvation of God, which is of the Soul from its sins, lyes in a *little* compasse, and is seen and found in an *easie*, *plain*, *honest-hearted* attendance to the teachings of *Gods Grace* nigh in the heart, and not so much in an *Ability* of *disputing* and *Preaching* over this or that particular *unprofitable* point, and *impertinent Proposition*: Neither do we discern such an eminent improvement among them in *Christian gifts*, of either *Preaching* (*without Notes*) or *Praying* (*without Book*) with the help of which, men of *very low Parts*, and mean *Capacities* (as to any point of *true Wisdome* or understanding in things *Humane* or *Divine* (if they have but *Ability* enough to *steal good words* from their Neighbours, or to compose the *Godly sentences*, and *formall supplications* of others, into the Accustomed order, and to *Read* them over when they have done, and can also be so far *befriended*, as to procure a *Parchment* for it) may serve to make *sufficient Pastors* for *Countrey Parishes*, though *perhaps* they be scarce able so much as to *Read* the *Scripture*, in both those *Original Languages*, wherein it was given forth, if that were the Learning so *absolutely necessary*, as our *Clergy* (so called) to the utter *unministring* thereby of most *Ministers* of their *own making*, do solemnly assert it is: And as to the kind of *Learning*, which is so *necessary*, that no *man* can be a *Gospel Minister* without it, which *Ignorant* and *unlearned Peter* (as the *Priests* truly enough as to any *University improvement* accounted him, *Act.* 4.) said such as wanted were *unstable*, and *wrested the Scriptures to their own Ruine*, (viz.) the *infallible guidance* of the *infallible Spirit* of *God*, who hath no *fallible Spirit*, nor any *fallible guidance* of his *Church* by that *infallible Spirit*, that we know of: which spirit the *Quakers* confess with *Paul*, that if they have not, they are *none of Christ's*: This our *modern Divines*, and *Scripture searching Scribes*, are so far from being *skil'd in*, that as they deny, and do not so much as *pretend to it themselves*, so they little less than damn the *Quakers* as *Heriticks*, for pretending

to it: Neither do we see so much *Stability* and *Steadfastness* to their *Principles* among the *Priests*, as may *Justifie* them in their *Judging* of the *Quakers* as *unstable* People, *tossed to* and *fro* with every *wind* of *Doctrine*, *easily seduced*, &c.

For whereas the *generality* of the *national Priest-hood* have been *easily* drawn aside with the *specious Pretensions*, and *strange Notions* of *Self-preservation*, *Provision* for their *Families*, *escaping Imprisonments*, *possibility* of *Preferments*, and such like *fleshly* Dreams, *worldly* Raptures, and *earthly Ethusiasm's*, presented to them upon condition of their closing with the *rare Novelties*, that are countenanced under every *new Catastrophe* that comes into their *native Countries*, to turn *to* and *fro* like a *Reed* shaken with the wind, and leaning along with the *Tyde*, which way ere the *one* blows, and the *other* runs; and to yield *forth* and *back*, to *this* and *that* and *other* Form of *imposed* Worship, rather then be pluckt up from the *fruitful Soyle* of their *Ecclesiastical Patrimonies* wherein they have taken *Root*, *unstable* as Water, conforming it self to the *round* or *square Figure* of all Vessels it is *respectively* put into; yet the *Quakers* could never yet be *seduced back again*, nor ever will be, from that *true Primitive Doctrine*, and Principle of the *Light* of *Jesus*, not from that *foundation of God* on which their Faith is built, by all those various winds of *Priestly Doctrine*, about the *Forms* of their several Woiships, for which they contend with one another, more than for the *Power of Godliness*; which winds have blown now *this way*, now *that way* of latter years in *this Nation*, not by any of that *cunning Craftiness*, whereby the *Clergy* hath lain in *wait to deceive them*, not by any of those above said, or any other *specious Pretensions* whatsoever.

And as for those Transactions of the *Quakers*, which (like some *Great Master* of *that Art of Taunting*, and *Agitator* for his Party against the Quakers) he *flouts at* under the wonted *Ironical* Terms of *Raptures* and *Enthusiasms*, by which what he intends God knowes, but if thereby he *quips* at the *Quakers Petty Opinions*, and *odd Practises* (as he speaks above) of *blindly Censuring*, *boldly Dictating* in their *abrupt*, and *obscure* Way, their *good Words* and *godly Phrases*, *bubbling forth many specious Notions*, *shewn-live'd Conceptions*, *obtruding* their *Rudeness*, *Silliness*, and *crude Fancies* in an *Age* of so much *Learning*, against their *Ecclesiastical Prudence*: We give the *Bishop* to understand, that (though it grieve him that it is not; yet) the *Spirit of the Lord*, which *blows where*, and *on whom it list*,

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will be never the *more straitned* for his *forbidding it*, though he knows not the way of it; nor which way it goes *from himself*, who *smites the Lords Prophets*, to speak unto those *Prophets* of his, who *are smitten by* him; Nay verily, as little as the *Bishop's Eyes* are open to *see*, and their *Hearts* to *believe*, what is so *palpably* declared to them of these *last Dayes* in the *very Scriptures*, of which they deem themselves to be such *Divine Interpreters*; yet upon *Young men* who shall *see Visions*, as well as *Old men* who shall *dream Dreams*, will the Lord *pour out of his Spirit*, even the *fulness* of that in these *latter Ages*, which the *primitive Churches* had but the *first Fruits of*; so that the *Glory* of *this second house*, that is erected after the long treading down of the *holy City* and *true Worship*, by the *Nations* that have got into the *outer Court*, (viz.) the *meer name* of *Christians*, and *external* Forms of *Christian* Worship, shall *exceed the Glory of the former* that was before the *Romish ruinations* of it, yea, upon his *Daughters* and *Hand-maids*, as well as on his *Sons* and *Servants*; (though the *Mockers* shall say, as *of old* they did, *Act.* 2. they are *Drunk* and *Mad*) and *they shall Prophesie*, and *grand Gamaliels*, and *great High Priests* that have past [illegible] *Prophets*, shall *cover their Lips*, because they have *no answer of* [illegible], and either *Learn* or *mourn in silence*, while (*Doctorem et Dictatorem induit uxor*) not only *young* and *mean Men* (as *Timothy* and *Titus*) shall be *old* in *sober-mindedness*, *Examples of Gravity*, *Patterns of Purity*, *honourable for their Honesty*, *regenerated into Primitive Innocency*, *Grace* and *Glory*; *Beautiful* for *Holiness*, *Eminent in Righteousness*, *Fathers for Experience* of *Gods* Power upon their Spirits, but *very Women* also be as *mothers* in *Gods Israel*, though they seem (at least in the *apprehensions* of some that go for *Fathers*, who are yet *strangers* to that *Chimical Divinity*, that God is declaring forth the *mysteries* of his Kingdom by) to be no better than *meer Cantters*, *Babblers*, and *babblers forth of such fine Fancies*, *and short liv'd Conceptions from an empty airy Brain*, *as cannot endure the firm touch or breath of any serious Judgement*.

Finally, as to that *Insinuation*, and *Suspition of Jesuitick Arts* to be among the *Quakers*, in order to *some designe*, but whether *publick* or *private*, *foreign* or *domestick*, God *knows*; We say *God knows*, and it is well for us (sith men are, and yet will be *willingly ignorant* of it, let them have never so much *experience* of *our Integrity*) that he does know it, who will also once *clear our Innocency* as the *Light*, and our *Righteousness* as the *noon-Day*; to whom principally

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we appeal to judge between us and our *Mis-representers*: We say, *God knowes* we have no other designe at all, but to promote the *Truth* and *Power* of *Godlinesse*, *Liberty of Tender Consciences*, and the *Gospel of Peace*, in the flourishing of all which the *Peace* of *this Nation* is so eminently concerned, that if ever it come to know *perfect Peace*, if *any one Ecclesiastical Power*, whether *Papal*, *Prelatical*, or *Presbyterial*, shall be permitted by the *civil Power*, which is supream (*de jure*) to exercise such a *superintendency* and *supremacy* (*de facto*) as to *suppress* as well the *Quakers*, as all others called *Christians*, but it self, then the Lord hath not spoken at all by us: Mean while this is the *Joy* and *Rejoycing* of our *hearts* (whatever the Bishops count of us, or can do to us) the *Testimony of our Consciences*, *that in Simplicity*, *and Godly Sincerity*, *we have our Conversation both towards God and among all men*; being far from so much as *seeming* (save that the *Bishop* looks upon us with an eye of *groundless* and *needless jealousie*) to *conspire with any crafty Loiolists*, or to bear an *implacable Hatred* to the *Church of England*; the *worst evil* that we do (as 'tis the *best good* in Love we can wish to which is that it might once *arise* purely out of that *grand Apostacy* into the *hundreds* of *pithless Forms* of it, yea into the *Life* and *Power* of *Truth it self*, and become as *Apostolical* as the *Quakers* are; much less under any *Religious Pretensions* whatever, do we seek to *undermine the civil Peace* amongst any *Factions*, or *factious Ones* whatever; Nevertheless, if this *Bishop* had been such a *Wise Man*, and *Sober Christian*, as we perceive he accounts himself to be *in comparison* of the *Quakers*, his *Wisdom* would certainly have *justly* restrained him here, and have *instructed* him better, than to seem *so publickly* (as he does in his Book) to be so much *afraid* of such a *mean company* of *silly Fools*, or to suspect *Jesuitick Acts* among such *senseless Simpletons*, *un-catechized Ignoramus's*, such *home-spun*, *plain-bred*, *unpolisht Manner'd*, *Petulant*, *Incapacious*, *shallow Brained*, *Easie*, *Unwary*, Blind People, as he counts the *Quakers*, seeing *Jesuits* are known and own'd to be *Rabbies* of no small *Renown* for *Parts* and *Policy*, as well as their pretended *Piety* throughout the World: Herein the *Bishop* hath utterly *loosened his own Tackling*, so that he cannot well strengthen his *Mast* to bear him up in this battle against the *Quakers* but that he'l sink before them, as to *one* or *other* of his *Assertions*, which can no more, than two *Contradictories*, be *both true* at once, (*Ad Hominem*) What can such mean People, as the *Bishop* represents

sents the *Quakers* to be, for *Birth* and *Breeding*, for *Reason* and *Understanding*, as well as *Estates*, men so *Unlearn'd* and *Unstable*, of such *Rudenesse*, *Sillinesse*, and *Crudity* of *Fancy*, and *possibly of no evil Minds*, People that have neither *Wealth* nor *Wit* to *Agitate* with, be such *Deep*, *Dreadful Agitators* of such *grand Jesuitick Arts* and *Designes*, as the Undermining of the *Peace* of *Kingdoms*; Herein the *Bishop* must *quit* the *Quakers* of *one* or *other*, or of *both* these his *false charges*, if he will *quit* himself as a *man* of *Reason*, and *Understanding*: Either let him say we are *Crude*, *Foolish*, *Silly*, *Ignorant*, *Abrupt*, *Unlearned*, *Plain*, *Unpolisht*, *Unmary*, and so no *Jesuites*; or else *falsly* as he does, that we smel of *Jesuits*, and so are no such *Non-sensical Novices* as he holds us out to be; for his matter is no better than *Untempered Mortar* here, and let him *Dawb* which way he will to make it good, and to stand sound, yet will it hang together *as well*, but no *better* then *Butter* and an *hot Oven*.

Bish. As for the *Bishop's* next squeamish Piece of Delineation of the *Quakers*, which he makes the second ground of his *Pitty* towards them, *viz.* In *that they are a Sett lately bred as Vermine out of the putrid Matter, and Corruptions of former Times, out of that Spawn and Filth which other Factions cast forth to the Deformity and Confusion of all things, and had their Beginning from the very Rabble and Dregs of Unchatechized, Undiciplin'd, Ungovern'd People in* England, *had their Original, and Extraction out of that Squalor, Mud, and Fedity of Times, which destroyed all Fear of God*, &c.

Answ. This is such a deformed *mess* of *meer medley* and *confusion*, such a *pitiful piece* of *putrid matter*, *Spawn*, *Filth*, *Squalor*, *Mudd*, *Fedity*, *Foul*, *and False Aspersion*, as we have no mind to *Ravel* into, if we should, how easie were it for us to *convict* it not onely *First* of much *falshood*; for our *first Original*, and *beginning*, is not (as is shewed above) from so *low* and *loathsome* a *Dunghill*, and *Dungeon* of dirt and darknes as that *rabble*, and *dregs* of People, of which he sayes we were *hatched*, (if we were of *that world*, *that world* would love her *own*, but because we are not of *that sort* of men, but chosen out from among them, therefore that *rabble*, and *dregs* of People hate us,) but we are a People *born of God* from above, of the *Immortal Seed* of his *Word*, and *Spirit*, who hath begotten us back to himself, from the *Devils Image*, which once we bare with others, that are still in the *Degeneration*, not by an *Equivocal Generation*, but a true *Regeneration*, and *renewing* of his *holy Spirit*; and our *beginning* is from him who is the *beginning* and

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147 *wed* of all things, but secondly of much *feignedness* also, while he makes all that *kindness* which in his *Christian Charity*, and *godly Love* he Loads us with, a ground of his *pure pity* to the *Quakers*, for howbeit it manifested the *falsehood* and *wickedness* of their *Adversaries*, plain enough, when the *Apostles* were *despised*, *reviled*, and *defamed* by them, and made as the *filth of the world*, and the *scum* and *offscouring of all things*; yet it would have savoured of *Hypocrisie*, *Deceit*, and *Dissimulation* in the abstract, should they have pretended to have rendered them thus *vile* to men, in *pity* to them; so it's bad enough in the *Bishop* to *bespatter* Gods *holy People*, but *death* of a *deeper die*, and *guile in grain*, to pretend in all this he *acts in Pity* to them; yet behold all this last most *putrid part* of his *Discourse* against the *Quakers* (as *mulier formosa superne desinit in turpem piscem*) *frents* it self under the *fair Face*, *specious Form*, and *pretence* of *Pitty*, of which *pretended Pitty* of the *Bishop* to *Quakers* his last *pretended* ground is as followeth.

Bish. Lastly, *I pity them, because to me 'tis no wonder if they were scared from all Swearing by the frequent forfeited Oaths, and repeated Perjuries of those times, in which the cruel, ambitious, and disorderly Spirits of some men, like the* Demoniacks *in the Gospel, broke all Bonds of lawful Oaths, by which they were bound to God and the King, daily imposing the Super-Factations of new and* illegal Oaths, monstrous Vows, factious Covenants, desperate Ingagements, *and* damnable Abjurations. *Poor men, the* Quakers *as well as others, had cause to fear, least if they took an Oath to day, they should to morrow be forced to renounce and abjure it; yea, to renounce, and abjure the undoubted Rights of others, to attest even by oath, the Usurpation of those as lawful, which were most* Diametrically *contrary to the Laws of* God *and* Man. *This great Temptation, under which the Quakers then lived, makes me have much* Compassion *for them, it being not only safe, and obvious, but venial, and almost commendable for them to be carried to an utter aversation from all swearing whatsoever, when they saw such desperate abuse, and breaking of publick, and solemn Oaths, in those disordered* Dayes.

Answ. We muse why the *Bishop* does not as well *pity* the *Quakers*, if they be *scared* from *all Swearing*, by the *frequent*, *profane*, and *repeated Prodigious Swearing* of these times, in which *all places* are full of *Vanity*, so that there's no place clean, in which the *cruel*, *ambitious*, and *disorderly* Spirits of many men, like the *Demoniacks*

in the *Gospel*, break all bonds of those *just* and *wholsome* Lawes against *unlawful Oathes*, from which they are bound (but that they obey not) by the *express Prohibitions* both of *God*, and of the *King*; not onely frequently imposing *new* and *new* again *a Superfluity* of that Oath of *Allegiance*, which according to the *Law* of man by which it is *pretended* to be *imposed*, is as *Illegally* Imposed upon the *Quakers*, in Reference to whom it was never made, as it is *Universally omitted*, and *neglected* to be *imposed* on *Popish Recusants* (*palpably* known so to be) in Reference to whom *only*, and not for the *other*, the said *Oath* was at first *instituted* and *appointed*. But also *daily* using *unnecessarily*, and for the most part *without any occasion* the *Superstitious* of *new invented*, *Monstrous*, *Desperate*, and *Damnable* kinds of *Oathes*, *Imprecations*, *Cursings*, and *Execrations*.

Peermen, the *Quakers as well as others*, *have cause to fear*, Left if they take the *Oath* of *Allegiance* before some *Magistrates* in *one place*, for fear of men, *to day*, they shall be forced, before other *Magistrates* to *reiterate* it to *Morrow* in *another*, since, though men can prove they have sworn it *oft* heretofore, (as some *Quakers* can) and *once* taking it is as much as *by Law*, can be required of *one man*, yet it shall be required of them *again* and *again*, as oft as any *Magistrate* out of *malice* hath a mind (as a *snare*) to make tender thereof unto them; And so they must come under the guilt of *vain*, *needless*, *common* and *frequent* Swearing: and so not onely encourage men by *their example* to Swear *more Confidently* in *Courts*, where they both *Swear* and *forswear* themselves already, but strengthen the hands of those *thousands* of *wicked*, *Prophane* Swearers, that they cannot return from that course of wickedness, which is *Diametrically contrary to the Lawes of God and man*. This *great Temptation*, under which the *Quakers now Live*, as well as others, one would think should make the *Bishop* have much compassion for them, it being not onely *easie* and *obvious*, but *Vitual* and *Commendable*, for them to be carryed to an *utter aversation* from *all Swearing whatsoever*; when they see among men not onely such *desperate abuses* of themselves, in vain *needlessly* multiplying

As the Judges said in the Case of John Crook, *on the Bench in the Old Bayly, telling him, once taking the Oath was sufficient, yet Sentencing him to a Premunire for not taking it there again, though he offered to prove he had taken it once before.*

uplying of *publick* and *solemn Oaths*. But alas, those they multiplying every where at many *abominable Oaths*, almost as *other Words*, in these *sinful Days*.

But *Alas*, his *pious Exhortation* to Parents, being the *unfruitful Fruit* of the *Quakers*, rather than *the real Expression* of any such *loal Quality* he ought to bear toward them, from *real ground*: To and it is my wonder, that the *Bishop* does not so much as *proceed* to any *Pity* to them, in such *Temptations* of theirs as now *most truly* call for it. And as the *Bishop* *pretended Compassions* are but a certain sort of *Contumelious* pouring out of *Contempt*, and *Exprobration* upon us, so (as far almost as it is possible) he *hindered* us from *Compassion* *ultimate*, all his *more real Praises* and *Commendations* of the *Quakers*, to pull down no small *Dispraise* and *Discommendation* (not to say *Condemnation*) upon himself and all his *fellow-men* against them, since while he *praises them*, pag. 10. for *Choosing rather to Suffer than to Sin against their Consciences*, and so *against God*, the *more shame* it is for *himself* the while, and for *those* whom he *spurs on* by *other some* (for all his *seeming* shewes of bridling them by *some*) *expressions* of his Book, to a *forcing* of them by *Mulcts* and *Penalties* to *Swear*, and so, (what in truth is) to *Sin against their Consciences*, and so *against God*, for fear of the *Threats* of *Men*, and to *escape* such *Sufferings*; which practice of the *Bishop* and the *Quakers Adversaries*, is in such a degree as *condemnable* in themselves, as that which the *Bishop commends* in them, is *truly commendable* in the *Quakers*.

And Secondly, while he *praises* the *Quakers*, pag. 10. for *their declared esteem of the authority of the holy Scripture, as the Rule of Faith and holy Life, and their fearing to Sin against the Command there given by* Christ *against Swearing*; and (*however they are by many suspected to slight the Scriptures*) *their strictness in doing what therein is required of them, as to Truths to be believed, and Duties to be done* to *God* and *Man*, the *Bishop* is so much the more liable to *Discommendation* himself, who in the same *page* doth himself (*virtually* and in *effect*) *deny* the *Scripture* to be the *perfect Rule* of *Faith* and *holy Life*. And whether the *Bishop* doth not so, we appeal to all *wise men* to judge; For that which is a *perfect Rule* of *Faith* and *holy Life* must be not only *standing*, *inalterable*, *immutable*, and not liable to *any deprivation*, but also of such *latitude* as to *stretch forth* itself to the *regulating* of *all men*, in all *Truths* to be *believed*, and *Duties to be done*, or *left undone*, by each particular man, as well *but assu-*

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sary, as *absolutely necessary*, or else it's not so *perfect a Rule*, but that it needs another to be added to it, and so there must be *two Rules* of things to be *believed* and *done*, viz. *one* to direct and guide men in *Truths* and *Matters* of *lesser*, *another* in *Truths* and *Matters* of *greater moment*; which is as *absurd* as that of the *Papists*, who make *Christ's Righteousness* (as the *Bishop* makes the *Christians Rule*, like a *Ladder*, that is not long enough to reach to Heaven of *it self*, without another *lesser Ladder* at the top of it to *reach* it out with) the *main thing*; but their *own Works*, and *will Worships* so *concurrent* with it, that without *them it* cannot save them; for sayes the *Bishop*, *Scripture* is *indeed sufficient for the Substance of all necessary* Truths *to be* believed, *and* Duties *to be* done *or left* undone, *but it doth not stretch it self forth to the Instances of every particular* circumstance *or* Ceremony, *which private Prudence, or publick Laws may regulate according to order and decency to Edification*; which is as much as to say, *Scripture* is not a *perfect Rule* of *Faith* and *Holy Life*: For what is so must be a *Rule* of *all things* that are to be *Tryed*, *Regula et regulatum mesura et mesuratum debent esse adaequata*: But the *Scripture* according to the *Bishop* is not *adaequate* to all things to be tryed, *stretches not out* it self to *every Circumstance* or *Ceremony* (and so not to direct in *Swearing* which is a *Ceremony*) but the *private Prudence*, and *publick Laws of men* must *regulate* them to *edification*, to *supply* the *Defects of the Scriptures*: *Siccine Episcopi agnoscunt Scripturas esse regulam?*

Thirdly, Page 15. He adds this by way of *Commendation* to the *Quakers*, viz. That *they seem to have so great a fear of an* Oath, *that out of a jealousie of Swearing amiss, they will not Swear at all*; which *Commendation* as it tends to his *own Condemnation*, for as much as himself there says, *That in this respect they shall rise up in Judgement against many of those* (among whom himself is not the least) that *speak much against them*; so *much more* to the *Condemnation* of *that Generation* of *Swearers* he *so much sides with* against the *Quakers*, who seem to have *so little fear* of an *Oath*, that out of a *jealousie* lest that *evil custom* of *Swearing amiss* should *die out* altogether, in order to the upholding of it, do *accustom* themselves to *nothing so much* as to a *custom of Swearing*; who shall not stand in judgement at the *last day*, wherein every *idle Word* must come to *account*; How e're they may *now* scorn the *reproofs* of any of those *Quakers*, *or those reprovers* thereof, who speak much against them.

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The Second Part.

HAving hitherto noted *some* of those *many Maeandrous* turnings and twinings of the *Bishop's Book*, whereby (not unlike to *Leviathan* that crooked Serpent) it sometimes *shrinks* it self (as it were) out of the sight of such as are not *wise* as *Serpents*, as well as *innocent* as *Doves*, and so *perspicacious* enough to discern the *design* thereof, in order to the more *advantagious* laying out of it self at length, to a *deeper* and *stronger stinging* of those whom (as a *Friend* to them) it pretends to have most to do with, as if it would *wash its hands* from having ought to do with any *rigorous*, *sharp* and *severe* ways against *different persuasions*, but specially, of all men, against the *Quakers*, as a more *innocent* people, and possibly not of such *evil minds* as others, while yet under the *disdainful* terms of *surly*, *rude*, *uncourtmanly*, *rustical*, *clownish*, *silly*, *ignorant*, *unmatchized*, *undisciplin'd*, *untaught*, *rude*, *unlearned*, *impolish'd*, and such like; yea, under the vile Names of *Vermin generated out of putrid matter*, and *corruption exhaled out of the Rabble* and *Dregs of people*, out of that *spawn*, *filth*, *squalor*, *mud* and *fœdity* of Times, *void of all fear of God*, he delivers them over (so far as his *consent* to a *Bill* for that purpose, and *concurrence* of his Book can contribute thereunto) as *undeserving*, as 'tis *undesired* by *thousands* of *sober people* that are not of them, to be sold as a *prey* to the *Rabble* and *Dregs* of people, to be destroyed. We come now (omitting several things for brevity sake, which otherwise we might make some useful observations of, about his further *pity* to us, *praises* of us, and other *pretious* and *precious* passages) to the *Point in self* propounded by him to be proved, and to an examination of that *little part* of the Book, wherein its *Author* (having pretended before to act the part of a *Pure Man*) interposeth himself on behalf of the *Bishops* (whose *Pity* and *Charity* so far as to their *joint suffrages* and *consent* with him in his Work, he presuming of) pag. 3. We may presume it in their sence, and the *sum* of what may be expected to be said

by the *whole Body* of the *Bishops* in that point) by his own *private* and single hand, to act the part (as to the *lawfulness of Swearing*) of a *Convincer*, or *infallible Instructor* to the *Quakers*.

And having already rased his *Outworks*, and subdued his *Suburbs*, passing at present through the *Gates*, which are as *large*, as of *little force* to afford any *aid* or *assistance* to the City they lead to; We enter upon the *City* it self, and come directly to a *brief*, *honest*, *plain animadversion* of what the *Bishop* utters upon that *Subject*, and of the utmost which he urges in proof of the *lawfulness of Swearing*: Which part of whose Discourse in that point, howbeit (*considerate consideranda*) it looks *big*, and bears a *dreadful Frontispice* enough, at *first sight*, to fright all *feeble-minded folk* into the Faith and sudden *following* of all that for truth, which is therein *attested*, being a *Birth* brought forth by no less than an *applauded Doctor*, and much *admired Bishop*, backt also by no less *Law* than a *Law*, that *Subpœna* any that shall in any *wise* appear against it, under the *Patronage* of which *Law* the *Controversie* between *him* and the *Quakers* is by the *Bishop* himself as *boldly determined* against them, as *disputed*; yet, how *formidable* a *face* soever it seems to have amongst meer *Formalists*, who (their Faith standing not purely in the *Power of God*, but in the *Wisdom of great men*, whose *persons*, *words* and *works* (*tam nil*) they have in admiration because of outward advantage) are easily *frown'd* or *flatter'd* into at least a *seeming* to *see strength*, *truth* and *reason*: there where in truth they see none, it hath (as *brief* as it is) more *Bulk* than *Pointwork* in it, to bear the brunt of those *Discourses* to the contrary (had he been minded to have answered them) whereby the *Quakers* in their Books extant *against* swearing, before his own was extant *for it*, may be truly said by way of *Praeoccupation*, or *Anticipation*, to have *confuted* the *Bishop*'s Book, and enervated the *strongest* of his *Arguments* before he uttered them; and such as are under the *Power* and *Teachings* of him, who is the *Truth* itself, cannot *dote* upon any *Ipse dixit*, so as implicitly *Fungere in aliena sententiam*, to take Truth more upon *trust*, than *tryal* from naked *facts* or *conjectures*. Discourses, that discuss things at *uncertainty*, and pretend no higher than *probability*, but neither to any *plain demonstration*, or truly *Scientifical demonstration*, cannot but (though *parturiunt montes*) how *little* or *nothing* at all of *weight* (comparatively to what was by *some*, and well might by all been

ched, when 'twas now d'that the *Mountains* were in *travel*, and about to *bring forth* somewhat that way) is indeed *brought forth* to so *mighty* and *mighty* a purpose as his Book pretends to, *viz.* the proof of the *lawfulness* of *Swearing* in *Judicial proceedings*, in answer to the *scruples* of the *Quakers*, of whom there are many thousands (besides the many thousands that are not of *them*, yet assenting herein *with them*) that are upon more *sufficient* grounds than the *Bishop's slender* reasonings against them *can* remove, well satisfied how *contrary* it is to Christ's command, and far short of that *Evangelical Perfection*, which his *Gospel* calls to, for his Disciples to *Swear at all*, not onely in *trivials*, in usual Discourses, but also in *Judicial proceedings*.

In order to a manifestation of it, how *meanly* he *manages* the matter towards that, which is the *main end* of his *undertaking*, we shall first take notice of what was (*by right*) the whole of the *Bishop's* business (since he hath taken the *Transaction* of that affair upon him) as in reference to the *Quakers* in all the *several particulars* of it. 2. How *weakly* and *imperfectly* he hath answered it, not in *some* onely but even in *every one* of those said *several particulars* (under the consideration of which, as of so many *particular heads* to which it is all *respectively* reducible) we shall find occasion, one where or other, to take cognizance of the *whole train* of the *Bishop's* talk, so far as it seems to be of any *true tendency* to the point in question.

As then to the main *Question* itself, the proof of which in the *affirmative*, to the satisfaction of the *Quakers* in all the particulars wherein they except against it, and that so, as either to *convince* them, or else to *convict* them as *justly* deserving to suffer the *severity* of the late *Act* for the requiring of it, as *wilful* and *obstinate offenders*, if not so *convinced* thereof, as *practically* to submit to it.

First, It is not whether *prophane* or *trivial Swearing*,

2*dly*, Nor whether *Swearing* by any *Creature* (as *such*) not relating by it, and through it unto God be *lawful* or no? for these the *Bishop* confesses for himself and his *Brethren*, p. 14. they all agree with the *Quakers* to be *unlawful*,

Nor 3*dly*, Whether an *Oath by any creature as in relation to, depending on, or derived from God* be *lawful*? For howbeit the *Bishop* would (if it were *possible*) find out such a *far fetche* sense, and *serve* the *Quakers* into a closing with him in his *conjectural conceit*, p. 27. 28, 29, 30.

28. p. 30. (which conceit of his is indeed the very *Basis* which the *weight* of his *whole discourse* so leanes upon, that if it prove a *mis-conceit* (as sure enough it will do) his *Corner*-stone fails, and his whole *Castle*, which he builds in the *Air* upon it, comes down to the ground) *viz.* That the *Jews* either upon a *seeming* to them *there to have some Divine Indulgence and connivance, or temporary Dispensation* heretofore granted them for it, or by the *hardness of their own hearts*, or the *customary depravedness of those times and manners, presuming to take to themselves such a Dispensation, and to indulge themselves in that kind of Creature-swearing, as a thing they lawful, and that that was the sort of swearing which* Christ *and* James *both do aim at in their* Prohibitions of Swearing, which fancy we shall shew the frivolously of by and by; yet the *Bishop* agrees fully with us *in this* however, and whatever the *Jews then* thought of them, that those *irregular* forms of *Oaths*, as he terms them, both *were then* (saving the *Jews* conceit to the contrary) as well as they *are at this day unlawful*.

Nor 4*thly*, is the *question* whether such *Oaths* by any *Creature* being once *rashly taken*, be *obliging* to performance in a *lawful matter* or not? For howbeit the *Bishop* says, that all agree they bind, that in this case *Quod fieri non debuit factum valet*, and that like *Bastards* they *should not have been begot*, but *must be kept*; and that the *Jews* though they ought not *so* to have sworn, yet having so sworn, were *obliged* thereby, and were not excused from perjury in non-performance, Which *saying* of the *Bishop* that all agree to this, confutes that *saying* of the *same Bishop*, wherein he confesses, p. 29, 30. (quoting that of *Augustine* in proof of it) * That *all the Jews disagreed from this, and fancied such Oaths were not binding upon their souls rather to their hurt right*; yet that is neither here nor there to the *Question*.

* p. 29. *Jurabant Judæi per Creaturas omnes; nec se illis tenere credebant, &c.*

Et 30. *Non putabant Judæi se teneri Iste jurando si per ista juraissent, nec reddendum Domino tale Juramentum*

Nor is the Question (as it lies in its full latitude between the *Bishop* and the *Quakers*) to be coopt up into this *narrow Room*, as the *Bishop* saves it will come into, p. 25. *viz.* Whether those words of Christ and the Apostle, *Matt.* 5. *Jam.* 5. do *utterly forbid all Swearing in any case whatsoever*, to all *Christians*; *so that by the Law of Christ it is a sin to swear*, as in *pri-*

ture, so in *publick Transactions* or *Courts of Judicature, &c.* The *Civilly* states the question too *strictly*, while he ties it up to the *interpretation* of those *two Texts* only; for though it must needs be granted that the *whole stress* of the Controversie stands so *strictly* upon the *right* or *wrong* understanding and condition of those *Scriptures*, that they are very well worthy to have the *preheminence*, as to the *final determination* of the point; and we are willing to refer it *wholly* thither; and to *stand* or *fall* in our Conflict, by a *candid, sober, clear, Christian, unprejudicate, impartial* Animadversion of those *Texts*, with the several *circumstances* attending them, and as they stand in relation to their *Contexts* and other Scriptures, (and very well we may, seeing the *Bishop* himself gives ground to us so far, as to confess, p. 20. that we have of them *two Texts notable Texts in our Way, which seem to stand as the* Angel of the Lord *against* Balaam, *with a Sword in their hand, to stop the way of any Swearing whatsoever. All agreeing that the words are a Divine and strict prohibition against the sin of Swearing; and therefore the fears and scruples of the* Quakers *in point of Swearing, are not to be wholly despised, but in all Charity the words ought to be cleared, and their (groundless) removed*) yet whereas the *Bishop* says p. 25. that the *Quakers do not argue any thing further by way of rational deduction, useful grounds, or Religious Principles*, either from the *nature* of an Oath, or *consent* of other Scriptures, or from the *Divine Attributes*, or *glory*; but barely *insist* upon the words, and *urge the* [illegible] *Text as an absolute universal Negative*; We do him to wit, that as We own and know indeed the Words to be an *absolute universal Negative*, without any limitation or dispensation, so We are not under such an *absolute limitation* of our selves to the *bare Letter* of those two Texts, but that if any thing of a *rational Consideration* be offered, whereby to divert us from our *sense* of them or our *judgement* in that case of *Swearing*, We are ready to *receive it*, or to return our reasons why We cannot; And as our Books already extant are not without much of *rational deduction*, both from those *Texts*, and other *Topicks*, so We may find somewhat more to offer, than our sense on those *two Scriptures*.

And thereupon We propound the *Question* somewhat *larger* than it stands stated in the *Bishop's Book*, that he may have the more *Field-room* against us; if he can find ought of *solid Reason*, wherewith to fight us.

6. The

5. The *question* then is (the *other*, as he states it) not *excluded*, but *included*: Whether it *be lawful for Christians to impose Swearing* under *penalties*, *be it swearing either in God himself, or any Creature in any Case whatsoever, in private or in publicke Transactions, or in Courts of Judicature*, *be the matter of the Oath ever so just and true, and the manner or form of it (as ordained by man) ever so solemn*, and the *Authority* (Humane) *requiring them, ever so lawful in civil respects, any thing in those* two Texts, *or any thing, any otherwise whatsoever to the contrary notwithstanding*. This the *Bishop* affirms on behalf of his own *Conscience*, and the *conscientious sense* of this *Church* and *Kingdom*, yea of all *Christian* and *Reformed Churches* of any renown, that the use of *Swearing* in *Judicial Proceedings* is *lawful* for *Christians*, and that *Christ's words* are to be understood, with such a *limited sense*, and *strict interpretation*, as not to forbid the *use* of *Swearing* in a *Religious* and *lawful way* *.

* *We see the Bishop however dares to speak safely, though he speaks little less then sophistically, concluding not contradictorily to us (as he ought to do) but aliud & negatur, another thing than what we deny, and no other than what we may yield to, with our cause unshaken; for who denies but that swearing in a lawful way is lawful, and not forbidden by Christ, but that any swearing is lawful, is the Question, which he would fain beg, before we see cause to give it him.*

On the other side professing, that we are led thereto no otherwise then by the *Conscience* of that *obedience* we owe to *Christ*, who have *decided* that either *imposing Oaths* under *penalties*, nor that *Swearing* even in *Judicial Proceedings* is *lawful* for *Christ's Disciples*, and that *absolutely* and *universally* Christ Will is declared to the *contrary* to *all* his Disciples in those *two Scriptures*.

This being the *question*, the *negative part* of which is held by the *Quakers*, it was the *Ministerial duty* of the *Bishops*, who are found in the *affirmative*, very suitable to their *Profession* and *Pastoral Compassion* (by Bish. *Gauden's* own confession, p. 23. in his motion to the House for some respite, till it were discharged) in order to the *Quakers Information*, and such *sufficient Instruction* as might *answer* their *Arguments*, *remove* their *difficulties*, *satisfie* their *Consciences*, and either bring them into a *chearful obedience* in that particular, or else leave them without excuse before *God* and *men*, so as to justifie the *truth* of the *Law* against the *Quakers Error*, and render them *justly* suffering the severity of it for *obstinacy* of-

fending

fending: We say it was the *Bishops* duty in prosecution of the ends aforesaid, either *per se*, or *per alios*, before their assenting to the *Edition* of the *Law* against us (at least of B. *Gauden* himself, whose *ordination* and *consecration* that was) to have discharged it in *every* of the subsequent particulars.

1. He ought to have perform'd that business of *instruction*, in order to the *Quakers Information* concerning the *Lawfulness* of imposing *under penalty*, as well as of *taking Oaths* in Courts of *Judicature*.

2. Of both these in such wise and manner, cases and places as they are at this day in *England* impos'd and taken.

3. Now in the dayes of the *Gospel* since the *ending* or *fulfilling* of the *Law* in *Christ*.

4. Among *true Saints*, *Christians*, *Christs own Disciples*, or in his *true Church*.

5. By way of *proof*, and not by *meer affirmation* onely, or *bare positive*.

6. This *proof* not by way of *meer probable Argumentation* only, but by way of plain *Scriptural evidence*, and *Scientifical demonstration*, that is able to give an *infallible evidence*.

7. This *Scriptural demonstration* from the Scriptures of the *New Testament*, not of the *old* onely.

8. Any thing in any Books put out out by the *Quakers*, or in those *two Texts Matth.* 5 *Jam.* 5. to the *contrary* notwithstanding.

9. Such as must succeed so as effectually to produce its *immediate end*, *viz.* removing *all difficulties*, such *clear conviction* and *infallible satisfaction* to their Consciences, as *actually* leaves them without any *doubt*, *cloud* or *exception* in themselves against the *truth* of the thing imposed, and to be practised.

10. Or else in case of *non-conviction*, or of *non-submission against conviction*, after the *Bishop's* so *full* and *effectual* endeavours of their *information*, denominate them *undoubtedly* such *wilful rebellers*, and *obstinate offenders* against the *Law*, as fall, and that so *justly* under the *severe penalties* thereof, as to be left in their sufferings without *Plea* for themselves, and without any *just Excuse* before *God* and *Men*.

These being the particulars of the *Bishop's* professed Work, it remains now that we onely take some *account* of the residue of his

his Book, how *abundantly* he hath *accomplished*, which if it appear (to *right reason*) that he hath, God forbid that we should so fully deprive our selves of that *Religious Liberty* is left us, and so *grievously* refuse that which is not only *lawful* for *Christians* to use, but (as the case stands) *prudentially necessary*, upon the expence of our *Lives*, *our civil Liberties*, *Estates*, *good Name* and enjoyments, but if otherwise it be so that our Bow, like *Joseph's*, still abides in the same strength it did before, howeve the *Archers* of all have shot sorely at us, to the *wounding* of our *reputation* among such as are apt to be more *sway'd* by the *Bishop's groundless positions*, than by the *Quakers evident demonstrations*, and that our *Testimony* heretofore given, stands extant in the *same* full *vigour* as before, then (what ever others do, and what ever the *way* cost us) *God forbid* that we should turn aside from following the Lord, so as to lead *Truth* and *Reason* captive after mere *conjectures* and *conceits*, and not *suffer violence* quietly, without *violent resistance*, under the *Laws* of men, rather than do that which the *Bishop* says p. 30, 31. *no man may do*, *i. e.* act contrary to *the dictates we judge*, or but *suppose* to be *Gods*, and sin *formally* and *maliciously* against but *appearing principles* of Truth, and so *wilfully* rebel against the *Truth*, or but *supposed Will* of God, which *holy Will* shining on the soul in Reason or Religion, *seeming* so, is indeed the present *Rule of Conscience*, which binds so far as it represents (though in a *false glass*, and though it err, as to the *truth* of the Rule) and so *violate* both our *own Consciences*, and his *Commands*, to whom we *Christians* owe the highest *love*, *Loyalty* and *obedience*.

First then as to the *lawfulness* of *imposition* of *publike Oaths under penalties* in *Judicial Proceedings*, he professes it's fit, p. 31. we should be *informed* thereof (before we suffer as *offenders*) by the Law of *God* as well as *Man*; But we profess we cannot find throughout his Book any *proof at all* for *imposing Oaths under penalties*, unless he should count upon his instancing in *Abraham*, *Jacob*, *Joshua*, *David* and others, requiring or desiring an *Oath* of those they entrusted, but not under penalties, which is not *demonstrative* neither, being drawn but (*ex exemplo*) from the *example* of men, and that under the *Law* too, whose *practice* in many things, or rather deed in any thing (though they were *good men*) is not our *Rule*, but *God's own Precept* under the *Gospel*, whose *permission* of *swearing*

dry

dry things then, is no *commission* for the doing of the *same things* now, whereupon if there were any ground from which to prove it *lawful* for *Christians* now to *swear* in some cases with a good Conscience, that's far from justifying it as *lawful* in *Christians* by *Christ* to *force* other Christians to swear *against* their Consciences in Courts of *Judicature*, so that herein he hath done his work but by the halves.

3. As for that kind, form or manner of *pœnal imposing*, and *taking Oaths* in such *cases* and *places* as 'tis now used in, and so strictly pleaded for by our *English Professors*, there's not one inch of evidence about the *warrantableness* of that, although it's not onely *possible*, but exceeding *probable*, that thousands of people (if they were well satisfied as to the *thing*, in some *form* or other of it, which the *Powers*, *Priests* and *People* of this Nation call *Swearing*, though the *Qu.* do not so call it) who can never with *good Conscience* to God, conform to those many *cumbersome*, *customary*, *superfluous*, *selling formalities* of *handling*, *fingering*, *kissing* of a Book, which *helps not God*, and the *Contents* of *this Book*, and such like, by which meer *ceremonious*, *needless*, *odd*, *petty* practises, *pictures* and *shews*, as by the *substantial* and *essential* form thereof, they (as *Hall*) must be supposed to define an *Oath*; who *confine* men so to them, as that they will punish them as *not swearing* to their satisfaction (though offering that which is ten times more *Evangelical* and *Substantial*; as *I call God to record upon my soul*, or *I speak as in the presence*, or *in the sight of God*, or *I speak truth before God*, or *so my Conscience bearing me witness* *as in the sight of God*, or *God is my witness*, or some such solemn *forms of Words* as may be suggested to the person at the time of his *Attestation*) unless to other *adventitious*, *inventions* forms aforesaid, of *touching*, or *taking beyond* after some *Clerk* or *Sayer*, he conform'd to; yea, which makes the *matter* the more (either *ridiculously* or *ridiculously*) remarkable on the part of those *Rulers*, by whose Opinions some *subordinate Rulers* are in this point *irregularly* *wrested*, though they almost in all their *Tribunals*, that an *Oath* is no more than *calling God to witness*, as a special *Judge*, or *appeal* to him *; yet if we (who do not count it *swearing by God*, to

* So the *Bishop* p. 15, 16 *All the Nations have used some form of swearing by their respective Deities, as a special honour and appeal to their Soveraigns, in the sole means in case of doubtful, to give satisfaction, give credit, and make*

call

men assured of the verity and honesty of the speaker in their promises and testimonies, in their leagues and contracts.

And p. 28. An Oath is only the Attestation of God, who is witness of all we say and do.

call God to witness, any more than it is *swearing by a man*, to *call a man to witness*, unless there be such a form of speaking ordained, as to say, *By God*, and then it is an *Oath*, whether *by God, by man*, or by any other *creature*, as *by Heaven, by Earth, &c.*) if we say, *God is my Witness, I speak before God; I appeal to God, I call God to record*, or such like (not *stinting* nor *limiting* our selves *literally* to those very *monosyllables* only, of *Yea, Yea, Nay, Nay*, which words the Bishop says p. 31. (but on his *own head*, as he *has say* only) for it's not so, the *Quakers* so much affect to speak, as if they would *fancy themselves* literally or verbally tied to those *monosyllables*, and *those* to be repeated in all their *assertions*, or *affirmations*, not scrupling to use such *Paraphrases* or *Enlargements* of speech as the *matter*, or the *parties understanding* or *disposition* may require) unless there be a *punctual observation* of well-nigh every *tittle* of those other *trifling impertinencies*, we are not taxed as *swearing*, but punished, as not *swearing* satisfactorily to them, even by them, who yet tell us that to say, *I call God to witness*, or such like things, is *Swearing*. Which is enough to make any *sober man* think that the *Acts* for *imposing* and *taking of Oaths* (though *pious* and so intended to be by such as *made them*, are yet *being* made use of sometimes by many of those that pretend to make them on the *Quakers*; more as an *Engine* to *ensnare* and *entrap* such *innocent, honest* and *tender-hearted* persons, as *some* men have a mind to be *avenged* on, than out of any such *honest* and *good* intents, as either to *secure* the *King*, or remove the *sinister* from *Judicial Proceedings*, which, for ought we know, might go on better than they do without that *needless* and *vexatious* unless there were care taken by those that require *Oaths*, to make less *Prophane Swearing* than there is, notwithstanding all the *Acts* and *Proclamations* that are out against it. Since the Bishop himself confesses with us at large the *uncertainness* of *Oaths*, while he intimates, that *honest men's Oaths* are as *credible*, as *wicked Oaths* are *credible* so. And we would that all should consider how he little less than gives us the whole Cause thereby, while he says concerning the Testimony of *good men*, or some *[illegible]*

Christians, thus, p. 23. * Possibly as Christians (only such) we should need no Swearing in publike or private. And p. 41. In private conversation (primitive) Christians were so strict, exact and cautious of their words in asserting or promising that there was no need of an Oath among them; yea they so kept up the sanctity and credit of their Profession among unbelievers, that it was security enough in all testimony Christianus sum, I am a Christian. If they urged them further to any Oath for matter of security or Authority lawful, they repeated this as the onely satisfaction they could give, there needed no more than the veracity of their bare record. They thought it not lawful for them in such case to swear, being in this case Emulators of the Esseni among the Jews, of whom Josephus tells us, that their word was as sure as an Oath; and that they avoided not only all forswearing, but all swearing, as that which brought their fidelity in question, and hurted the Reputation of their Sect.

Thus Christians, that they might not come short of the Essenes among the Jews, who would not swear but in Judicature, or of any more in this same security, especially in abstaining from all unlawful swearing, did keep themselves from all kind of swearing, especially Heathenish and Idolatrous, to their Profession and Reputation being Test enough to their world. Now Bishop think my own under Heaven were so merely as Christians, no stuff good fellows of the ancient and sober Heathens, differing in this point, as to swear that of Menander, so to swear with swearing, (as he) is sweet in things instituted: and that of Solon, a good man should have these words, that a man should believe him any more for his swearing, it being some diminution to his reputation to be sure to swear, so to doubt the Gods gain credit. Diogenes Laert. tells us, that the Athenians would not suffer

* Bishop Gauden himself confessing the needlessness of swearing among Christians.

Just. Mart. Assert. τὸ γὰρ ὀμνύειν μὴ δεῖν ἐστι ὅλον.

Ὅρκος περὶ πάντων ἀπίστου μαρτύρια. Plat.

Ὅρκον μὲν οὖν καὶ ἀνάγκην ἀφαιρεῖν ἀξιοῦμεν. Aristand.

Luit gravem fidem necessitas non exigat. Fimicus ad Lolianum. Flammis Diali Iurare nefas. Plut. Ne esto probitas in per Iurato tibi credam.

* See how all along the Clergy urge their necessity of the oaths, for if think by the Bishop recommended as a pattern (since the old Roman Empire became Christian) for the clergy as Christian Friends, its wickedness not to credit the civility of them, it seems without Reason, which is made a punishable piece of wickedness for others (though it's

Xenocrates

confist, above that the Dissenters and Refusers may be as sincere as the Imposers) to refuse an Oath when they impose it. For so P. 43 also, the Bishop says, when other Christians did in publick swear, required by Authority, yet the Bishops of the Church were not put to swear. Basilius *a Bishop, pleaded his privilege, when in the Council of Calcedon, he was required to give Oath, the sanctity of his life, and honor of his Order being assurance sufficient for his truth. But whether the Bishop by citing this pleads the privilege of the Lords Spiritual (so called) above the Lords Temporal, let he, I know not. However ut ita qeæro Plebeius.*

Xenocrates, a man of great integrity and honor, to take an Oath at the Altar, as a thing unworthy of his Reputation. Nor do the Romans *exact Oaths of their Chief Priests, Indignum credentes vire tanta Sanctimoniæ sine Juramento non credere.*

Hence we find some of the ancient Fathers, as Origen, Chrysostom, Theophilact, Oecumenius, Hillary, Athanasius, St. Jerom, Theodoret, Lactantius, *and others frequently inveighing, without any Limitation or Reserve against* Christians *swearing as to private conversation; St.* Basil *commends* Clymac *a famous Greek, that had rather suffered a Mulct of three Talents, than he would save it by swearing, to the loss of his Honor, which he thought a caution sufficient for his honesty.*

And as concerning the testimony of wicked men, and profane Swearers, the Bishop sayes thus, p. 17. the *sin of profane, vain, trivial, familiar, inconsiderate swearing, for which the Land mourns,* Jer. 23. 10. *disposeth men, as St. Austin sayes, to false swearing and gross perjury; nor can indeed much credit be given, any more than to a Liar, to any man that swears never so solemnly, and in Judgement, who is a common Swearer, & hath no reverence of the Majesty of God.*

All which words of the *Bishop* are here recited at large, with a rendition of two or three of his Greek and *Latine* Marginal quotations into *English* *; (which the Bishop might as well have *Englished* himself, for the *Quakers* sakes, whom he relates to be strangers to all Learning, but this publicly he fear'd they had too much plain *Truth* in them to be uttered in plain *English* to *plain-hearted* people,) that all may see how the Bishop hath here, as well,

* *As that of Origen: It behoves not a man, who lives according to the Gospel, to swear at all.*

That of Chrysost. He forbids not only forswearing, but to swear at all.

That of Jerom. The Gospel Truth admits not of an Oath.

well as in more places, turn'd the *mouth* of his *own Canon* against himself, wounded his *Cause* well-nigh to death with his *own weapon*, and in confirmation of the *necessity* of Swearing, confirm'd rather, first the *needlesness* thereof among *good men*, their word being *tantamount* to an Oath without it; and the *invalidity* of it among *prophane ones*, forasmuch as their testimony is of *no credit* without it: and *consequently* the *utter uselesness* of it among *any men* whatever.

Obj. But perhaps the Bishop thinks he makes up that *gap* sufficiently with this *bush*, v. 2. This testimony of theirs against swearing extended onely so far as to *private conversation*, not so far as to *swearing in Judicature*; for thus he expresses himself in two or three *clauses* of that parcel of his matter above cited, saying, in *private conversation* no need of an *Oath*, p. 41. *Fathers* inveighing against *Christians swearing in private conversation*, p. 42. and the *Essenes* would not *swear* but in *Judicature*.

Ans. We reply, These are but *tearms* of his own shuffling in among Those *Testimonies* of the *Fathers*, and the other *Wise men* whom he mentions, in repeating of whose words, he hath but made his *own Rod*, wherewith he would also as *roundly* have *lash'd* himself, had he but exhibited their witness in their *own words*, without *mangling* them by *mingling* them, for his *own ends*, with his *own*, for there's no such *distinction* made by them, as he makes between *swearing* in *private converse* and *publike Judicature*: For it's plain their *judgement* and *witness* was against *all swearing* whatever. And as for the *Essenes*, of whom he sayes they would not swear but in *Judicature*, it's evident enough by what we have witnessed of them out of *Josephus* in our Books, (see the *Antidote* against swearing, p. 39.) that they would not swear in *Judicature*, any more than out of *Judicature*, for *Josephus* sayes of them, That whatsoever they say, it is firmer than an *Oath*, and to *swear*, is among them counted as a thing *superfluous*: This the *Bishop* might have noted in that Book call'd the *Antidote*, as well as many more matters, which by sundry passages of his Book it seems to us he hath read there (save onely that he is loath to seem to cite any thing out of our Books, lest thereby his weakness in not answering them, should the more *bewray* it self.) And perhaps, what we quote out of *Josephus* in *English*, he (to hide both himself, and it, quotes in *Greek*) both in the 22. and 24. pages of his

Book,

Book, τὸν τῶν [illegible] Ἰωσήφου τοῦ [illegible], Josephus de Essenis, And now it comes under consideration, how the Bishop states the case upon those *Terms of Swearing* in *Judicial* proceedings, as if he meant (for really so he seems to be *sometimes*, and *sometimes* not again) against *all swearing* whatever, whether *rash* or *serious*, *profane* or *solemn*, *private* or *publike*; save onely in *publike Judicatures*, or *Judicial proceedings*. We have often *marvelled* in our selves to see the *Bishop* state *his Question* so *narrow* concerning that (by which he *runs* his Book on the top of every *page*, from one end thereof to the other) *viz.* the *Lawfulness* of *Swearing* in *Judicial Proceedings*, and yet *wanders* so *wide off* from it, as he does in his Disputation for it. For he comes not (whatever the matter is) so much as near any proof of the *warrantableness* of *such kind* of Swearing; but all that *poor proof* he puts forth at all for the *lawfulness* of present Swearing, if it were of weight to warrant *any* swearing at all, is more pertinent to prove the *lawfulness* of *Oaths* in *private*, *ordinary* conversation, and *common communication*, than of *Oaths* in *publike Courts* and *Consistories*, in order to *judicial proceedings* there: Indeed, if by *Courts* of *Judicature*, he should mean (as we see not how he can) the *Synodical Councils* of *Clergy-men* in inferior Agen. 'Tis true, he tells us of *Oaths imposed* and *taken*, as in the *Nicene*, the *Ephesine Council* 'twas so and so ordered; and in the fifth Synod of *Constantinople*: Yea, nor did any *Canons* of the *Church* (saith he, p. 44.) *forbid such swearing*: Yea, *we read* of old, (saith he, p. 45.) *some condemned by the Orthodox part of the Church for this error, that they denied all swearing to be lawful*: And we know the Bishops that were so *backward* (as *Basilius* was at *Calcedon*) to be *sworn* as they *did to others*, and (looking on themselves to be *privileged* to the *contrary*) unwilling to *take* and be *imposed upon* in the point of *Oaths*, were ever (or else were not like their wonted selves) free and *forward* to *impose Oaths* on others; and so bind that *heavy burden* upon other mens *backs*, which they were not *willing to touch* with the least of their own *fingers*: But what's all this to us, to convince us of the *warrantableness* so to do, because those men who call'd themselves the *Orthodox* still, as they *says*, *are the first* condemned of old all others as *Heterodox*, that did not *dare* to *wear their Pipe*, and *sing to the same Tune* with them in *Swearing*, and *every thing else*, when they had once got up into a *powerful*, *Lordly Dominion* over *mens Faith*? And what is that *consonant Judgement*

sion of those *moderns*, *Eminent Divines*, (as he Calls them) of the *Presbyterians*, as well as *Reformists*, agreeing against *Perjury*, and *Profane Oaths*, and yet assenting to the *Lawfulness* of *Judicious* and *Solemn Swearing*; and not thinking them by any *positive Law of Christ*, become *unlawful*, what's the *respect* of the *Quakers* satisfaction? who know *hundreds* of things wherein (as much as they *fall out* and *fight*, even to *blood*, with each other about their *fancied Truths*) they all agree against the *Light* of *God*, the *Power* of *Truth* (and the very *appearance* or the *image* of him in his *holiness*, who is the *Essential Truth* in Self: We say, what is that *Bishop* or rather *Tri-Junate Ecclesiastical Authority* & agreement of the *Clergy*, to the *Quakers*, whose Faith standing *higher* than the *wisdom* and *thoughts* of men, cannot (as the *Bishop* both *thinks* and *says*) truly enough, Pag. 45.) *value* them, not much be *moved* by any such *Engines*, so as to lead their *Faith* and *Reason* *captives* after them, as not *Lydium Lapidem*, or *infallible touch stone*, whereby to try this or any other *Truth*. But if by *favouring in Judicium* in *Judicial proceedings*, he intends that sort of Swearing that is now *impos'd* and *act'd*, by and *before Justices*, men in *Authority*, or *Magistrates* in their *civil Courts* (saying that it is one of those *many customs* of the Nations, which the Scripture says, *Jer.* 10. 3. are *vain*) Where does the *Bishop* produce *any evidence*, or so much as an *Inch* of *Reason*, out of the *Scriptures* of either *Testament*, of such a thing, in order to the *Quakers* satisfaction? 'Tis true, he tells us, as others tell him, p. 42. "Certain *stories*, which make more *against*, than *for* him, that *other Christians* were *impos'd* upon, and had *Oaths* by *Officers Civil* and *Military* *exacted* of them; Some whereof *did not swear*, (as he says) being required by *Authority*, and some *did not swear*, as *Polycarpus*, who when promised dismission by the *Prefect* if he would *swear* by the *Fortune* of *Cæsar*, refus'd, saying, *Christianus sum*, I am a *Christian*. And *Basilides* the *Martyr*, who replied to the *Officers* * (*a Martyr*) *it is not lawful for me to swear* at all, *being a Christian*. And he tells us (*Nolo juramentum relinquum*) that the *Christian Soldiers* took *Oaths* in the *Name* of the *Father*, *Son* and *Holy Spirit* to *obey their Commanders*, *not to desert their colours*, and *dye for the remission of sins*, which was called *Sacramentum Militare*, *before*, and so after

* Μὴ ἐξεστί μοι ὀμνύειν ἀνθρωπικῶν ἕνεκεν ἀρετῆς ὄντα.

Christia-

* See how the Mystery of Iniquity began to work in those days of the Empire turning Christian by the name and by wholesale, to the corrupting of Christianity and and Christians, so far as to cause them to call the holy Mysteries of the Gospel after the Names of the old Heathenish customs, whence (at first) came the Name Sacrament, which is never found in all the Scriptures, nor was in use among the Apostles.

himself was then lawful, of that solemne swearing by Gods Name any more in Judicial proceedings, than in private communication and conversation. And as for what he alledges out of the New, p. 37, 38, 39. from the example of Gods &, Christs, Pauls, Angels Swearing, if any at all, that would prove such swearing lawful for us now, as we have shewed heretofore in our Books at large, it possibly cannot for the reasons therein sufficiently rendered; or if those words of Christ, Amen, Amen, Verily, Verily, were an Oath (as the Bishop would have them) (if possibly he could) under that denomination by his Marginal citation of Capellus his words out of Rabbi Jonah [יונה] In veritate formam juramenti apud Judæos; though he says no more on his own head, but that it's next degree to swearing:) And if that of Paul charging Timothy, and calling God to witness, saying, Before God, I Lye not, &c. and if any of them were either Imprecation or adjuration, swearing, or calling Oaths, (as by reasons that remain as answerable,

* Though the Lord himself swore more than once by himself, yet then his own example (as the Bishop calls it) of swearing, was no example for us now to imitate, and was in no wise accustoming of that old Legal ceremony of Oaths, or expecting legal assurance to his saints for ever (as the Bishop would make men believe) was, and that his Oath, which ended in Christ, in whom all his promises confirm'd by Oath, were yea, and in him Amen, was also to end all strife between him and men, and to put an end to all strife and Oaths also, that are among men to end strife, is asserted in our Books, (see our Antidote more, &c.) which till the Bishop, more punctually than he has done, disproves the Truth of, stands still on our parts unshaken by him.

Christians prevail'd in the Empire. Whence that name Sacrament came to be apply'd to Christian Mysteries? Nor where's his proof of the warrantableness of such evocations of Oaths by Courts, and of such swearings of those Christians from whom they were evoked in Courts of Judicature, from either old or new Testament, or in order to Judicial proceedings? among all the texts which he crosses together, and stumbles one upon another, out of the Old Testament, p. 36, 37. in proof of what we deny not, (viz.) that swearing by God, not one of them speaks out the legality of swearing by Gods Name any more in Judicial proceedings, than in private communication and conversation.

unanswerable, as they are as yet unanswered by the *Bishop*, ren-
der'd by us in the Books above-said, (as proved they cannot be) Yet
those that shall say, those examples then would either wrest or prove
the *lawfulness* of *swearing* *unjustly*, *frequently*, *needlessly*, and so
vainly, in *Letters*, as well as by *word of mouth*, in that *common con-
versation*, and *private conversation*, which *Christians* have each
with other, in which kind of *familiar intercourse* *Paul* uses those
words and *adjurations* (as the *Bish.* call them) and not in *Courts*, and
that *without need*, and so in *vain*, since unrequired by Magistrates,
and also among *such* as would take his *word without swearing*, and
do what he required without *adjuring*, or those that shall say they
prove *ex exemplo* the *lawfulness* of *swearing* in *Courts* of *Judica-
ture*, before *Magistrates* in *Judicial proceedings*, will be found *dispu-
ting* and *betting* so far besides all *sence* and *reason*, that

Nescio an Antyciram Rationis desinet omnem.

And as much *strangers* to *all learning*, as the *Bish.* says the *Quakers*
are (and truly 'tis not much of that *perishing thing* he calls *Learn-
ing* (what e're we have had) that we now *pretend* to, or *care much*
for, single *honesty*, *integrity* and *uprightness*, being of more *weight*,
worth, and *validity* to salvation in the day of *God*, than all that
learn'd Literature of those, who *drink* to *drunkenness*, and *divine
to drunkenness* from the *Golden Cup* of their own *carnal counsels* and
conceptions) yet the *Quakers* would be so *deeply besotted*, as not to
see wood for trees, if they were not able to see the *nonsensical
absurdities* that *demonstrate* themselves from such an *incensi-
ble piece* of *derivation* and *demonstration* as that above said. Yet,
this would not onely *demonstrate* *Paul* to have been a *common* or
vulgar, *needless swearer* in his *familiar communication* with the Saints
he wrote to, utterly uncall'd to it by any *Magistrates*, but also de-
monstrate the *Magistrates* of those dayes, whom our *Ecclesiastical*
(call'd *Ministers*) *testifie* therein, to be rather *Monsters* of men,
than *Ministers* of *true civil Justice*, that will take the *Quakers words*
in *their Courts* neither *with*, nor *without an Oath*, so but that they
shall be *punisht* by them for *not swearing*, not onely when they *do
not swear*, but when they *do swear* also; For (*ad hominem*) though
all these phrases of *Christ* and *Paul*, are (as the Bishop says) *Oaths*,
and none of them, which (as occasion is) they are not as *free* to
use (not as *impos'd* by men, tying them at *their wills* to any one
of them, but as *mov'd* to *any one* of them, as the Lord *gives us*
ability)

strangers) as they are to use *yea* and *nay* in *Jest*; Yet though they *swear* not *by themselves*, or any of the rest, they will not take it *Jest*, *God is my witness*, or any of the rest, they will not take it *Jest*, *Oath* before their *Courts*, but *Yea* and *Nay* without them, against the forementioned *Scripture Rules*. Thus (O how *grossly* do *absurdities*, *confusions* and *self-contradictions* multiply among a people that by a *predominant Priesthood* are *bewitched* that *narrow Principle* of *persecution* of all those, that are more *tender* of keeping *truth* than themselves) among the *Magistrates* in their *Churches*, and in their *Books*, *Verily*, *Verily*, *God is my witness*, *I call God to record*, *I speak the truth before God*, and the like, *I speak in the presence of God*, and such like, are *Oaths*, and *forms of swearing*, but among the *Magistrates* in their *Courts*, and at their *Benches* (why else are the *Quakers* fined, imprisoned, and confiscated for *not swearing*, though they can use them) *those*, and such like *forms of speech* are *not a swearing*.

3 *dly*, As to the time wherein the *Bish.* is to prove *swearing by the Name of God* to be *lawful*, it is *now* in these *days of the Gospel*, since *Christ crucified*, for otherwise the *Bish.* fights without an *enemy*, the *Quakers* themselves granting both *oaths* of *several sorts*, and and many more *formalities* and *ceremonious* matters, as *Sacrifices*, *Circumcision*, *&c.* to have been *in force*, and to have been done in the *Name of God*, and by *command* from him under the *Law* before *Christ*, which are not *warrantable* and *justifiable* since; for the *Law* had many things by way of *precept* and *ordination* (at least *permission* from God) during the time thereof, which are *ended* and *abolished* by *Christ*, and would be *grievously* and *greatly reproveable* in mens *manners* in *moral matters*, *conversations*, *civil transactions* and *communications*, should they be used among them who profess the *Gospel*. The *Law* said, *an eye for an eye*, *tooth for a tooth*; the *Gospel*, *Avenge not your selves*; *resist not evil*; *put up your sword*. The *Law*, *Thou shalt love thy Neighbour*, and *hate thy Enemy*; yea it was *lawful* under the *Law*, and *according to it*, for the *Jews* to *spoyle their Enemies*, the *Egyptians*, and the *Amalekites*; the *Gospel* says *Love thy Enemy*, *do good to them that hate you*, *give him drink*, *if he hunger*, *feed him*, *&c.*

But the *Bish.* *reads* *far* for a great way together, and *understands* not so much *read*, *&c.* as he does *misread*, *&c.*, bulying himself (and more than he need to have done, if he had read, or been willing to seem to have read *those Books* of ours, wherein we have

done

[illegible] which we know no *Quaker* denying, viz. That swearing by the Name of *God* was commanded under the *Law*, to which end he piles *one Text* upon another, out of *Moses* and the *Prophets*, Ezr. 10.5, 6, 37. Exod. 20.7. Deut. 10.12. Deut. 6.13. Deut. 10.20. Numb. 30. Deut. 23.21. Is. 65.16. Jer. 4.2. adding, *Nor doth the Lord by his Prophets condemn the Jews for swearing lawfully and sincerely, but only for unnecessary, pernicious and perjurious swearing. Answer*, we read the *unlawful practice of many holy men*, Abraham, Jacob, Joshua, David, that *swore without sin and offence in judgment and truth*, which the *Law of God did permit & require*. *Among* [illegible] *all publick Testimonies necessary*

Bacon, as *Bucerus*, *Drusius* * and o- [illegible] *omnis jurisjurandi religione* [illegible] *firmare*. *Dei nomine interpo-* [illegible] who write of the *civil Administra-* [illegible] *nit*. *Buxt.*

[illegible] *Jusiice among them*.

Ans. As if there were any part of the *Question* between him and the *Quakers*, whether the *Jews* had any *commandment* to swear by *Gods Name*, when occasion was, to *end their Strifes*, which thing we *deny* [illegible] any more then himself; but this we say, though the Lord by [illegible] *Moses* and the *Prophets* that lived *under the Law*, and were [illegible] *Office*, while they lived under it, as well as *Christ* is of the *Gospel*, condemn not the Jews for *swearing lawfully*, but for *swearing unlawfully*, and for *forswearing* yet by his Son, who was made *under the Law* and a *minister* to *reform it for a time*, and *after a time* put an end to it, and to the *transgression and sin*, *variance*, *strife*, &c. because of [illegible] added, by bringing in the *everlasting righteousness*, he [illegible] somewhat more than was condemned by *Moses*, and the *Prophets*, whom yet by the *Jews own confession*, have condemned both *vain swearing*, and *forswearing*, therefore that could be no o- [illegible] them the very *thing called swearing* [illegible] *Christ* [illegible] *Christ* [illegible] *Christ

that we may do him no wrong, but more to the end, so we may
words can be, themselves) Resolves to prove it in the following
lowing, P. 37.

Bo. *If from all these premises it be clear, that some swearing is*
morally lawful, *Agreeable to the express Rule of God, wherein*
Christ's Commandment, in which we are not only forbidden to swear
the Name of God, but the imperative also is included, of sanctifying
his Name *in all ways of praying, praising, vowing and swearing, of*
in doing these upon just occasion, private or publike, we find we must
Moral Law, *etc. it must necessarily follow, that Christ did not abolish*
or annul the old Law, as to the sanctity and morality of an Oath,
but merely take away the corruption and abuse, it being one design of
Christ *to destroy or diminish, but to fulfil the Law* (Moral) *Honour*
be wrote to the way of fulfilling, to wrong as the Ceremonial *yet all*
the Politick Laws *too, so far as they were practicable in the Jewish Pol-*
ty in Church and State, etc. —— Swearing *was a part of that* Moral
Law which Christ signally *takes care to* [illegible] *and other incul-*
cate, not to abolish, but to maintain, so far as the Rules of God and our neigh-
bour are great accomplishments of all Laws, to look which Religious
Swearing is most conducing, it being [illegible] *God's glory, and our Neighbours*
Swearing is most conducing, it being [illegible] *God's glory, and our Neighbours*
good, it being [illegible] *God's glory, and our Neighbours*
good, it being [illegible] *God's glory, and our Neighbours*
*good

and the figures of the *true*; but as the *day* breaks, the *shadow* vanishes, and the *figures flee away*; and the *naked truth* it self of them stands only (de facto) under *Christ* now. Howbeit I undervalue not the Law, so as to listen to thereto, as being in worth infinitely above them; yea, as all *Æsops Fables*, which vvere but *fancies*, had some *moral* or other after them; the shewing of vvhich they pointed at; so much more had all *Moses* his *outward forms* and *figures*, some *moral*, *substantial*, more *Evangelical*, *spiritual*, and *eternal Truth*, and *true things*, which they vvere but the *shadows*, *shews* and *figures* of; and as the *ceremoniality* of the service of *praying* and *praising*, was the offering of *Incense*, and *Sacrifice*, *singing*, &c. and other *formal superfluities*, which then attended *those services*, but the *substance* it self is the *lifting up of the heart to the Lord*, *sighs* and *groans*, from the *movings* of his *own pure Spirit*, and *singing*, and making *melody in the heart to the Lord* under the *Gospel*, in which time the offering up of *sweet incense*, and other *Sacrifices*, would be but the *offering of Swines blood*; And the *subsidies* of *circumcision* is that of the *heart*, Rom. 2. which being come by in Christ, the other is but the *concision*, Phil. 3. And *Christ* the *Passover* in the *substance*, in respect of whom the other *killing of a Lamb*, once in force, is but the *cutting off a Dogs neck*. So the *substance* of that *ceremony* of *Swearing* that now abides (as the *Bish.* himself confesses) is no other than what we are *free* to, *viz.* the *testifying the known truth* from the *heart*, with an addition of no more then (as *occasion* may require it) some kind of *attestation* of God, who is *Witness of all we say or do*; and that no more than *confession* or *denial* by *yea* and *nay*, with onely some *attestation*, or *calling to witnesse*, to strengthen the *asseveration* (which is no Oath, as is shewed above) in that *standing substance* that answers to that *shadow*, *ceremonious way of Swearing in use under the Law*, is most evident by the *Apostle Paul's* rendering of that *term Swearing*, as it is spoken of in way of *prophesie* concerning its continuance then, as Isa. 45. 23. *To me every tongue shall swear*, under that *term* of *confessing* onely under the *Gospel*, Rom. 14. 11. *Every knee shall bow, and every tongue shall confess to God*: *confession* under the *Gospel*, is made *equivalent* with an *oath* under the *Law*.

And because the *Bish.* mentions the third Commandment in proof of the *morality* and *perpetuity* of *all that Swearing* that was *commanded under the Law*, without *annulling* any *tittle* of it, as if he *judg'd* every *Letter* and *Title* of the *ten Commandments* were

moral,

unchangeable, and *accomplish* of *fulfilled* by *Christ's death*; He much longers himself in this *vain imagination*, for all things in those *ten words* (if not the first Table of them) were not so *moral* or *perpetual*, without some *ceremoniality* and *subjection* to *alteration* by *Christ's coming*, as he imagines and if he had but *remembred* the *very fourth commandment*, that is next to it, he would have remembred that, *Remember to keep holy the Sabbath-day*, which then was the *very seventh day* of the week, which God had *sanctified*, was but a *sign*, *type*, *shadow*, *figure* and *ceremony* of the *seventh day* of the *World's rest* from its *labours*, and of keeping after it *under Christ* an *everlasting Sabbath to the Lord*, by *mans cessation* from *his own works*, as God did from his, *Isa.58.* ult. *Heb.4.* which *Jewish observation* of the *seventh day*, as a *Sabbath now*, who so attends to, *never so solemnly*, (though once *sanctified* and *commanded* to be kept) will have as much *acceptance* with God (that is none at all) as he that *never so solemnly swears* by the *Name of God* in such *ceremonious ways*, as the *Jews did* of old, or goes beyond the bounds of *bare asseveration*, with *execration*, which to do, we not onely *think*, (as the *Bish.* says of us, p. 22.) but *know* to be an *old Judaick superfluity*, *now circumcised*, and by *Christ precisely cut off from the lips of Christians.*

Besides, how that *third commandment* can be so *immediately* and *peculiarly* made use of, as by the *Bish.* and the *Priests* it is for proof of the *morality* of *Oaths*, or in proof of the *legitimacy* of them, in any, whether *Moral*, *Political*, or *Ceremonial* occasions either, more than *other places*, which more *directly* and *expressly* (as *Deut.6.13.*) by way of *precept* command to *swear* by *God's Name*, as if those were the most *capital* and *Cardinal Text*, we do not *see*, (save only that the *Priests* have insinuated that notion of *Moral* into people's minds concerning all those *ten words* wrote with *God's finger*, merely as a *figure* of what he writes by his *Spirit in mens hearts*, 2 Cor. 3. as if those were onely *Moral*, and all *Moses Writings* by *God's own appointment*, had nothing in them but *Ceremoniality*, or *Politicism* beside them; and as if there were no *morality* in all *Moses Law*, but in them) for it's clear to all but the *blind*, and their *blind leaders*, that there's *Morality* elsewhere, and *Ceremonials*, and *Politicals*, or *Judicials* commanded there, as well as in other parts of *Moses Law*, among which *ceremonials* and *politicals*, that of *Oaths* to end *controversies*, while that *Nature* was standing (as it

(yet among the Jews that affected brife.) being a part, however [illegible] to fulfil the Law (Moral) yet he coming in the way of [illegible] that (as the Bish. says) to abrogate the Ceremonial, yea and Political Laws, it must necessarily follow he hath abrogated all [illegible] for swearing, which the Bish. cannot deny to be pertaining [illegible] whether positively or no, that's nothing to true Christians, to the Jewish Polity in Church and State.

And as for those words, *Thou shalt not take the Name of the Lord thy God in vain*, they rather *forbid all*, than *command any swearing*; if the Bish. words be true (as they are) who says, *A true Christians Oath is needless, his word being as firm as it*, p. 41. and an *evil mans Oath worthy of no more credit than a* Lyar, p. 17. Since upon that account, whoever *swears* by the *Name* of God, swears *in vain*, and to *no purpose*, whether he be a *true man*, or *one deceitful*, his word amounting to as much as his *Oath*; *sed fraudem sit per plures quod potest fieri per paucioria*. And so whereas the *Bish.* says, *there is no danger of doing hurt to our own consciences, any more in Oaths, than in serious affirmations and negations*, We say there is, if *swearing needlessly* by *God's Name* be (as it is) *taking Gods Name in vain*, for the Lord *will not hold him guiltless who taketh his Name in vain*.

Moreover, whether the *Bish.* who insists so much upon the *morality* of the *command* for *swearing under the* Law, and so consequently for the *perpetuity* of it under the *Gospel*, doth not in effect *quit* and *desist* from that kind of Plea for *Judicial Swearing*, of his own accord, we appeal to discerning men, whilst p. 23. he pleads the necessity of such *solemne Swearing*, upon no other account than in order to cure many *Christians* (good *Christians* the while) of ill *diseases*, *jealousies*, *distrusts*, *dissimulations*, *frauds*, *uncharitableness*, *unsatisfactions*, *insecurities*; for (saith he, quoting *Grotius* in his Margent) "*Judicial Swearing's necessary*, not absolutely and morally, or preceptively (as the School-men *note well*) but by way of consequence and remedy, *as good new Laws are necessary for the curb or cure of new Evils in in* Politics *and* Kingdoms.

Possibly *all* Christians (truly such) *we should need no* Swearings in publike

* Iuramentum non aliter quam medicamentum urgente necessitate usurpandum, non adhibetur iusjurandum nisi ad subveniendum defectui levitas hominum, et inconstantia diffidentiam generis cui remedium quasi jure jurando.

publick or private, but so much weak and unworthy, we cannot do without such Oaths to end controversies, and to secure as much as may be, the exact proceedings of Justice; seeing then he says, Oath stands non ex necessitate praecepti, but manet only: See whether the Bishop do not here with his own hands take that course of swearing off from the *file* of the *Gospel*, which he could not do if it were a *moral precept* (for than *secundum se*, what is *Moral* being *Evangelical*, it must abide unabolisht under the *Gospel*) and put it upon the score of the *Law only*, which being added *only* because of *transgression*, must *end in Christ*, and under *the Gospel*, by whom the *strife* and all *transgression is ended*, as is to be shewed more at large *by and by*.

So that whereas he says thus; *Swearing is a part of that Moral Law, which Christ signally tells, he came not, nor ever intended to abolish, but maintain*; he may as well say, *Christ came not*, nor *ever intended* by his coming to abolish *strife* and *transgression*, which is the *end of Oaths*; for if he came to *finish transgression*, and *make an end of sin* among his people, and to bring *in everlasting righteousness*, then to end *Oaths* also among *his disciples*, which *stand* for no other *end* then to *end strife*, *while* and *where* it stands; for, *Desinit aliquo fine*, (*de jure*) *cessat medium tendens ad istum finem*.

Finally, in that he says, Christ maintains Oaths, so far as the *love of God, and our neighbour are great accomplishments of all Laws*, to both which religious swearing is most conform; Herein he *plainly contradicts* not onely the *Truth*, but *himself* also, who says, *Swearing* is to be *no where*, but where *strife is*, which is a work of the *flesh*, *inconsistent* with *true love to the neighbour*, and not *conform* to it; for *love fulfills the Law*, *works no ill to the neighbour*, and *all strife*, and so puts *swearing* (the means to *end strife*) out of place and *date*.

4. The Bishops said *Information* according to the *state* of the *Question*, ought to be of the *legality* of *judicial swearing* in the Church of Christ among *true Christians*, and *Christs Disciples* (truly so called) who are not under the *Law*, that came by *Moses*, but under the *grace* and *truth* of the *Gospel*, that came by *Jesus Christ*; otherwise he reaches not at all *ad rem substratam*, comes not close to the *case in question*, between himself and the *Quakers*, whom he would convince; who grant the *lawfulness* of *Oaths* of old among the *Jews*: What the Bishop says p. 21. he supposes is true enough;

that it is so clear even to the *squinting* and *most scrupulous* among the *Quakers*, that they do *not doubt* of the *lawfulness of swearing lawfully among the Jews*, not only as *permitted*, but *commanded*; but *Quid tunc? Rhodum nunc*: we have this *enough* to say (which all men will *notwithstanding against himself*) and *also for the great importance of Oaths* upon them, which *himself* says the *primitive Christians* and *Disciples* had; *viz.* *Christiani sumus*, *We are Christians*, to the *scandal* of them from *execration*, and himself, *without any more ado*, finds further trouble in himself toward their conviction; for the *Question* is not concerning the *use*, *legality*, or *necessity* of *Oaths* to end *strife* among *litigious*, *contentious* people; that *love*, and yet *live in strife*, and other works of the *flesh*, and so not under the *teachings* and *power* of that *Gospel* of the *grace* of *God* that leads out of *strife*, and all other *ungodliness* and *worldly lusts*; but under the *power* of that *evil spirit* in them that *stirs* to *envy*, *strife*, *hatred*, *cursing*, *deceit*, and every other *evil*; and so *under* the *law*, which hath *dominion over a man so long as* the *old man* with his deeds *liveth* in him, and he lies yet in his *trespasses and sins*; how far to the *Judicial swearing* may be of a *legal*, *necessary use* among *evil*, *unconscionable* men, that make no *conscience* of any thing, *swallow every thing*, and *strain* at *nothing*; to *tye* them to speak the *truth*, is not our business to contest with any about; we are willing to *let that alone to men*; nor need we dispute against the thing (if we be against it) since the Bishop, to the confuting of himself, who pleads *for it*, says thus much *against it*, to the invalidating his own plea for (at least) that asserted *necessity* of it; *viz.* That *no more credit can be given, when to a* Lyar, *to a* Prophane person *that fears not God, though he swear never so solemnly in judicial proceedings*; which if so, then, what *use*, *need* or *necessity* there is of those mere *Oaths* in *judicial proceedings*, whose most *solemn swearing*, even *there*, is of *no credit*, and *nothing* [illegible] we see not, nor any else whose eyes are open, let the Bishop seem to himself to see what he pleases: Yet for *quietness sake*, to avoid all *jangling* about *jurisdiction*, so be they *let us alone* to *live peaceably* out of *strife*, in *truth* in itself, and so beyond that so *necessary medium* (as they count it) of *Oaths*, and from whom men need no more, when we are called to *give our witness*, then the very *veracity* of our *bare words*, since *Christiani sumus*, we can *freely* leave them to *swear*, and *execrate*, and *take Oaths*, as much as they will, who can't believe one

 another

another out of a *mutual diffidence* that they are all *Saints*; and so can give credit one to another, no more than to a *Lye* neither, though *swearing* *Oaths* *solemnly* in *Judicial Proceedings*, *the Oath* being (as the *Bishop* says *Hobbes*) among *Christians*, not *Saints*, as *Christians*, but among *Men* a *Mutual Diffidence* and *Strife*; (whether they judge one another worthy to be *believed* by each other, when they *swear* or *not*) that's little to us; let those men who are in *Strife* make use of *Oaths* to end them, if they will, or can; we should be glad to *live* *at peace* and *live in peace*, as 'tis our *duty* to do; which all within that *Law* do *wish* *well* to the *Neighbour*, but *believe* *all things* *good* *of* *all things*, and so carried beyond *Strife* and *Oaths* also.

But if they cannot, they may *swear* *for us*, in *Courts* and *Judicatories*, as they ought not to *make* *swearing* of us, so we should not (were it in our power) *force* them to a forbearance of it in *Courts*, in order to *end* their *strifes*, against their (though yet *clouded* and *erring*) *Consciences*.

Nay rather, howbeit we *own* *Oaths* to be of no other than of a *Jewish* and *Legal*, and not of any *immediate*, *Christian*, or *Evangelical* consideration; yet as to the *whole world* which *lyes in wickedness*, and *stands*, though under some *form* or other of *Religion*, still in *strife*, under the *dominion* of *sin*, and not of *Grace*, as the *Jews* did, they may stand if they will for us, as they did under their *legal institutions*, which were added because of their *transgression*, and in order to *end* their *strife*, for if there *sin* in any of the *Ordinances* of it, be yet remaining in *any* *sense*, *power* or *dominion*, it among those that are not yet come out of *sin* and *death*, to the *everlasting righteousness* and *truth* of the *Gospel*, which *Christ* who puts an *end* to *sin*, brings in among his Disciples, who seek his *Kingdom*, and the *Righteousness* of it, but not among the *Saints* that obtain by *participation* of *Christ's* *death* *Sanctification* and *righteousness*, to a *dominion* *over* *sin*, and *before the Law*, for *where* *sin* is not *dominion* *over* *men* (as it had before) *there* men are no more *under the law*, but under *Grace*, *Rom.* 6. 14. such over whom *sin* had *dominion* while they *lived*, and *were in the flesh*, and under the *prevailed* *workings* of the *motions* of *sin* in their *members*, to bring forth the *evil fruits* of *strife*, *war*, *envy*, &c. *unrighteousness* and *bondage*, are *then* *delivered* from the *Law*, *being* *dead* to that *wherein* *they were* *wont* *held*, they *bring* *forth* *fruits* of the *Spirit* *unto*

God, love, peace, meekness, gentleness, mercy, heavenly, strife, and sedition be the fruits of the Spirit, and not in that legal oldness of the Letter, Rom. 7. wherein those walk, who notwithstanding all their profession of Religion and Christianity in words, yet bite and devour one another, till at last they be consumed one of another with their hydra, envy, bitter envying and strife, for all their Oaths; yea Gal. 5. 18. 23. if men be led of the Spirit, they are not under the law; and those that bring forth the fruits of the Spirit, against such there is no law. So though the Law is good, if men could tell how to use it lawfully, yet we know (as Paul did, 1. Tim. 1. 8. 9. 10.) that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and prophane, for murderers of fathers and mothers, manslayers, whoremongers, abusers of themselves, for menstealers, for liars, for perjured persons, and whatsoever thing that is contrary to sound Doctrine of the glorious Gospel of the blessed God, which is witnessed among the Quakers to be the power of God, to the salvation of them from those unrighteousness, for whom therefore, neither the Law, nor the curses and oaths provided in it (as remedies against mens diseases) is justly applicable, or to be imposed.

But now the Bish. beats all besides the Man upon the Quaker, discourses besides the Question, and makes it his main drift to prove the necessary use of Oaths, either among the Jews, among whom the Quakers deny it not to have been lawful; to which purpose he troubles himself to no purpose (because without need) p. 21. to prove them practised warrantably of old among the Jews, or else, if not, then among evil men unjustly, if not unjustly, who are in strife and sedition among themselves, which where they are, there is lying, swearing, prophane oaths, forswearing, cozening, cheating, defaming, backbiting, confusion, and every evil work. and there we meddle little to perswade men to one thing or other about swearing, unless the Light of God in their own hearts lead them out of their vain, unchristian lives, to the life and likeness of Christ; some things among them may be better than some, but all they do, whether swearing in their Courts, or serving in their Churches, must all once come to judgement; for the sacrifices of such are both alike, being both abomination to the Lord.

Here the Bish. might have let the Quakers alone (if he had pleas'd) to whom it's much at one what they see unchristian men

doing in that particular of *Oaths*, who (for ought we see by the *Bishop's* words) whether *swearing* or *not swearing*, are not counted worth being *believed* one by another: But the *Body of his Instructions* that way, to evince the *necessity of Oaths* from the *wickedness of men's hearts and manners*, who are call'd *Christians*, in which case indeed the Law condescended far in matter of *Divorce*, and other *points*, to *indulge* the *Jews*; and how far forth we will *condescend* to him in that case of the hardness of *Christians hearts* (not truly such) to let things be so, as they scarce ought to be; and were not from the *beginning*, he shall see by and by.

But as for the proof of the *sinfulness*, *Usefulness* or *necessity* of them among *true Christians* indeed, that not onely name *Christ's Name*, but (as every one ought to do that *names* it) depart from *iniquity*, and are found in *his Nature* and *Image*, and that do not onely call him *Lord*, *Lord*, (for he hath too many *such Disciples*, unless they *learn* of him) but also *do the things that he says*; the *Bishop* brings no *proof* of the *usefulness*, but rather of the *needfulness* of *Oaths* amongst them; yea some would scarce *scan* on a sudden whether his *Arguments* for the *needfulness* of *Oaths* among *false Christians*, or his *Arguments* for the *needfulness* of them among such *true Christians* as will be found among the *Quakers*, be of the *two* the *most forcible*; but we having had *good occasion* to make *serious perusal* of his Book, by *several passages*, whereby he often *trips up his own heels* for hurt as he runs, and *hacks* one of his *legs* against the other, do find *more strength* by far in what the *Bish.* himself says against *true Christians*, than in what he says for any *false Christians* most *solemn swearing*.

And to this end that it may be seen, let it be considered what is the *main bottom* on which he builds, & the *Medium* from which he *concludes* a *necessity of swearing among* men, *merely call'd* by the name of *Christians*, and we shall find it *this*, to wit the *abundance of wickedness that is among them*: Thus p. 23. the *evils of men's hearts and manners*, *the jealousies and distrusts*, *the dissimulations and fraud of many* Christians, *their uncharitableness*, *unsatisfactions and insincerities are such*, *as by their Diseases do make these applications of solemn Oaths*, *and Judicial swearings* necessary: Not absolutely and morally, *or* preceptively (*as the* School-men *note well*) *but by way of* consequence *and* remedy, *as good new Laws are for the* curb *and* cure *of new evils in Politics and Kingdoms*; *as men* weak *and* tempe-

thy,

why, we cannot well be without such Oaths *to end the controversies, and to secure (as much as man can do) the exact proceedings of Justice.*

But when he speaks of *no necessity*, but a *needlesness* of *true Christians swearing*, the *Medium* he uses to prove that, is no other than *this* (to wit) their being *(truly Christians)* in the self-same page and place, *Possibly* (saith he) *as* Christians (truly such) *we should need no swearing in publike or private.*

So also p. 36. he sayes the *foundation* for swearing *now*, is the *wickedness of men*: *Polybius* (saith he) *observes that* * *in the better and simpler Ages of the World, Oaths were seldom used in Judicatures, but after that perfidy and lying encreased, Oaths encreased, as the onely remedy to restrain those mischiefs, &c.*

* Rarus apud veteres Jurandi usus in Iudiciis sed crescente perfidia crevit Iurandi usus.

So p. 41, 42. speaking of *true primitive Christians* (as before we have more at large transcribed his words, p. 11. whither we refer the *Reader* back again) he saies they were so *strict* and *exact*, &c. *that there was no need of an* Oath *among them; yea they so kept up the sanctity and credit of their profession among unbelievers, that it was security enough in all cases to say*, Christianus sum, I am a Christian. *If any urged them further to any Oath for matter or manner*, or *Authority unlawful, they repeated this as the onely satisfaction they could give, There needed no more than the* veracity *of their bare word, they thought it not lawful for them in such cases to swear.* And then naming many *famous men* for *antiquity and sobriety*, of sundry sorts, as the *Essaans, wise Heathens*, and *Christian Fathers*, and of their sayings, he still drives on for a *whole page* together the *same subject*, viz how dishonourable and needless a thing it was for *good* and *holy men*, and *true Christians*, to be so much as once *required to swear*, seeing *their Profession and Reputation was test enough to their words, and 'twas diminution to their reputation to be put to swear*, & Indignum viro sanctimoniæ sine Juramento non credere, *an unworthy thing not to believe an holy man without an Oath*; & Flamini Doiali Jurare nefas, *no less than wickedness for one that was* counted such a one, *to swear*; & non opportet ut vir qui Evangelice vivit, Juret omnino, *it's not meet that a man who lives according to the Gospel, should swear*; and the *Fathers frequently inveighed without any limitation against Christians swearing, some saying*, Evangelica veritas non recipit Juramentum, *the Gospel-truth admits not of an*

Oath.

Oath. And p. 43. speaking of *Basilides* the Martyr, who when the *officers exacted an Oath of him, replyed, It is not lawful for me being a* Christian, *to swear* at all; and *if other* Christians *did swear in publike cases, yet the Bishops of the Church were not put to swear*, whereupon Basilius a Bishop *pleaded his privilege of exemption from it, from the sanctity of his life, that being sufficient assurance for his truth.*

All this the *Bishop* himself alledges (so that what need we bring any further witness against *good men swearing*, sith all men may read so much out of his own Book?) in evidence of the *unworthiness* of that course of *exacting Oaths* of *chief Priests*, The *wickedness of their Swearing*, The *indignity done to the reputation of a good man, a man of integrity to be put to swear*, and of a *man of honor*, which is *a caution sufficient for his honesty, so that he will rather suffer a Mulct, than save it by swearing*; the *uselesness, needlesness*, Yea plain *unlawfulness* for a *Christian* that is (*truly such*) *to swear*; The *fruitfulness, excellencies, holiness and sanctity of whose profession needs no Oath in either asserting or promising*; The *frequent invectives of the chief ancient Fathers*, *Orig. Chrysost. Theophil. Oecum. Hilar. Athan. Hier. Theod. Lactant.* without *any limitation* or *reserve* against Christians swearing. And lastly, *that security enough that is all cases, whereon a man is mistrusted, for him to be capable to say truly of himself*, I am a Christian: Which all are *Arguments* of *weight* and *force*, so sufficiently *cogent*, and clearly *convincing* to our Consciences, that if we *had* no more, we should need no more to satisfie us of the *warrantableness* of *swearing*, or of *exacting Oaths* among such as are *truly Christians*.

But as for what the *Bish.* argues in evidence of a *usefulness* and *necessity* of *swearing* among *such Christians* *, the *evils of whose hearts and manners*, *jealousies*, *distrusts*, *dissimulations*, *frauds*, *uncharitableness*, *as diseases*, *to make solemn oaths* necessary (*not* absolutely, morally, *or* preceptively) *but by way of* consequence *and* remedy, *for the* curb *and* cure *of their evils*; and who are so *rude* and *ignorant* as *Horse* and *Mule*, that their mouths must be held with Oaths (as with *bit* and *bridle*) lest they *fall upon* one another with lyes,

* If yet there be any such as are Christians in the world, (as we do not know that there are) yea (absit absurdum) *let it never be said now*, that *they bear* Christians *that name* Christs Name, *and name themselves after it*, *and yet depart not from such* iniquities *as those*.

lies, false witnesses, injuries, thefts, rapes, murders, cheating, and all manner of *unrighteousnesses*, there is so much seeming shew of reason in that, as satisfies himself, and many more it's like at least; and as for us, if so be that we *Quakers* who speak the truth from our hearts, and dare not lye (as all *God's People* also will not, *whose Language is yea, yea*) and desires to *live a peaceable and quiet life under all Governments*, and among *all men*, in all *godliness* and *honesty*, and to give our *Testimony* in all cases, as we be call'd to *bear witness* to the truth, in *all truth, sincerity* and *integrity*, as in the *sight of God*, without those *evil dissembling dissimulations*, and *frauds in our hearts*; we say, if we may not be impos'd upon under penalties to *swear against them*, who cannot so much as *speak against our Consciences*, we shall not so much trouble our selves as to *enter into much intercourse*, much less dispute about the other; But we are willing so to *divide* the *business* between the *Quakers* and other *Christians* (so call'd) as to meet the *Bish.* half way in the Controversy, in order to an *agreement* with him upon his *own terms*; and we are content to *agree with him* in his *consequence* out of *Polybius* for the use of *oaths* to *curb evil-minded*, and *evil-manner'd men* from *lying* and *false-witness-bearing*, the *necessary use* of which among *such*, he concludes from the *excess* of *sin, iniquity* and *deceit* that is among them, whilst he *agrees* with us (as in his words above cited he doth) in our *consequence*, which is not ours onely, but also that of the *ancient Fathers, wisest of Heathens*, and *primitive Christians*, and even *his own also*) for the *usefulness, needfulness*, and *unlawfulness of swearing* and *taking oaths* among *true, just, honest, good, faithful, righteous, holy men*, drawn from the *diminution* and *destruction* of that *iniquity* and *deceit* which dwells in others, and once dwelt in them, and they in it.

And so as he agrees with us when we argue from *Polybius* thus; Among the *good, honest, just, righteous, faithful, holy Saints of God*, and *true Christians* (if there be any such in the world, as such there are, and they are *well known*, though *unknown*) Oaths *need not be used*; yea, are *unworthy, wicked, injurious, vain, superfluous, unlawful* to be used; it being *security* enough in all cases for a man (truly such) to say, *I am a Christian*; *fur* Rarus apud veteres jurandi usus in Judicio; absente perfidia, abest jurisjurandi usus; *In the better and simpler ages of the world Oaths were seldom*

used

used in Judicatures; *where no perfidiousness is found*, *there's no place found for the use of Oaths.*

So we agree with him in his *consequence* from *Polybius*, Crescente perfidia crevit juris juranti usus! *where there's increase of rapacity*, *&c.* *iniquity*, *deceit*, *&c.* there that *cumbersome use of Oaths* increaseth, where *Christian* mens *hearts* and *manners* are *evil*, full of *dissimulation*, there (not *absolutely*, *morally*, nor *prescriptively* for the *Bish.* with the *Schoolmen* (against himself) well notes) but by way of *consequence* and *remedy* to *curb* and *cure* that *disease* of *dissimulation* and *deceit* (when otherwise possibly if they were *Christians* (*truly such*) they should need none in *publick*, or *private*) the *application of solemn Oaths is necessary*: and so as *contrariorum unum similis*, *unum contraria est ratio*, so *decrescente perfidiâ decrescit*, but *crescente perfidia*, *crescit juranti usus*: Where ther's a decrease and dying out of sin, as there is among the *Quakers*, there's (*de jure*) a due decrease, and dying out of the use of Oaths; but where sin, perfidiousness, and deceit *abound* and *increase*, there possibly might be some place for the use of *Oaths*, to make men that are not *true*, that have not the *fear of God*, and would else be *liars*, speak the *truth*; We could afford to yield thus far to the *Bishops* plea for an *usefulness* of *Oaths* then, were it not for *one Rub*, which the *Bish.* lays in his *own way*, and *ours too*, which *stumbles* us, and is a *Gnat*, at which we cannot but strein; though such as can *swallow Camels*, and can *connive* at their own *contradictions*, strein little at it; and this is the *Cross-whet*, which he gives to this *consequence of his*, for the *necessity of Oaths* among *false Christians*, from the consideration of their *prophaneness*, *dissimulations*, *frauds*, *evil hearts*, by his representation of the *uncreditableness* and *invalidity* of their most *solemn Oaths*, who are common *swearers*, and *prophane persons* that *fear not God*; witness his own words again, p. 17. *Nor can much credit be given* (*any more then to a lyar*) *to any man*; *that swears never solemnly*, *and in* Judicature, *who is a* common swearer, *and hath no* reverence *of the* Majesty *of* God. For by this he so *absolutely* breaks *the neck* of his *own consequence*, that we cannot so *cordially* close with it, as else we could do.

Nevertheless that we be not further *troublesome* to the *Bish.* than *needs must*, nor seem so *pragmatick* as he would represent us to be, nor to be such *Busie-bodies* in other mens *matters*, *manners*, *consciences* and *consciences*, but *purely* and *singly* to mind the keeping

clear

rather before God of our own, left medling with a strife that concerns us not (as the case of others being impos'd upon in the point of Oaths does not half so much, as the exaction of them from our selves) we be found (as Wisdom sayes such one is) like to him that takeths a dog by the ears; nor to remove the heavy stones of such long standing, as those Impositions of Oaths are, from off the Consciences of any that are not burden'd with them, but onely from our own, that are; We are pretty well content to part stakes with the Bish. in the Controversie; and as he sayes of himself and his sort of Christians, viz. As Christians of evill hearts & manners, full of dissimulation and fraud, abounding in iniquity, encreasing in perfidiousness, uncharitableness, distrusts, jealousies, unsatisfactions, insecurities, As weak and unworthy to be trusted, they cannot be without Oaths, but Oaths are necessary (not absolutely, nor morally or preceptively, but as a remedy against those Diseases, when yet possibly, were they Christians (truly such) they would need no swearing in publike or private: So we say of our selves, and those true Christians call'd Quakers, as Christians (truly such) in whom is no iniquity, guile, fraud, dissimulation, deceit; who walk in truth; out of strife, who can say in truth, We are Christians indeed, non omnino vanum tenus, sed saepe, which is security enough in all cases; we need no Oaths to be tied unto, or impos'd upon us: But this being that Snare and dilemma that hypocritical Formalists and Christians (not truly such) but so in Name onely, not in Nature, fall into, that we find that they are fallen into begets a necessity of another, one inconvenience and mischief subjects inevitably to another, as posito uno absurdo sequuntur millia, Such being yet under the bondage of their own corruptions and lying dead in their trespasses and sins, pull thereby upon themselves a number of cumbersome remedies, which are oft as bad as the diseases, but at best needless, if the diseases were not; And that God's Law is added as a dash to the lawless sinners in transgression, and as a Schoolmaster to bring to Christ the Man of sin, and to the Truth of sense: And since Christians living in all dishonesty, lying, swearing, fighting, fulsehoods, thefts, cozening, cheating, revenge, hatred, malice, envy and strife, the heavy yoke, bondage and burdens of many Laws and Lawyers, bondage of Powers, and oftentimes Prisons are put upon them, to keep them in peace and honesty, till they come to know and be led by that Light of Christ in themselves, who onely is able to make them to know peace, which they yet

know

yet know not, there we say with the *Bish. Oaths* (as *de facto*, they are) so, *de jure*, might be used at least, if *credit* could be given any more than to *lyars*, to such *Christians solemn swearing*, for *posita causa ponitur effectus*:

And so if the *Church of England* be not a *Church* of *Christians* (*truly such*) (as the *Bish.* seems to intimate by his own words it is not) we have the less to say to them as concerning *their swearing*, they have a *liberty for us* (and they would have so much the less to answer for, in the day when God takes a *final account* of them, if they would let us have the *same liberty* from them to decline it, rather than force men to *sin against their Consciences*) to *swear*, as they do, and as much as *they will*, and that not only *solemnly*, but *prophanely*, since none of their *own Laws against that* can *reclaim* nor *restrain* them from it; for while men are yet the *servants of sin*, as *Christians* (*not truly such*) are (as much, if not more than *Heathens* so called) they are free from that *righteousness* that Christ requires of his, which is that of the *Gospel*, which far exceeds that of the *Law*, and all *legal chief Priests*, *Scribes* and *Pharisees*: But *such Christians* as are by *Christ* made *free* from sin, as the *Quakers* are, (though once as well as others under the *power* and *dominion* of it) these are *bound* to *serve us* to that *perfect* righteousness of the *Gospel*, which, as that of the Law, to the *natural*, *deceitful*, *contentious Jew*, was *forswear not*, but *perform thy Oaths* to God, if thou make Oaths to *end strife* and *controversies*, is, to the *true spiritual Jew* or *Israelite*, in whose heart is *no guile*, even to *Christs Disciples*, *neither go to Law one with another*, *nor swear at all*.

And if *England* ever come to be a *Church constituted* of *such Christians*, as are *truly* such, as the *primitive Christians* were, and as the *Quakers are*, who by the *Light* are led *out of strife*, into the *love* that *casts out all fears* and *jealousies*, and *works no ill to the Neighbour*, we shall expect (as God does) another *matter*, and other *fruits* than that of *swearing*, and *forcing* each other to *swear* on pain of *Ruine*, and we shall not need to clear our selves of that which they call our *crime of not swearing*, for the *Light of Christ* will lead all that follow it, into the *same*, and so as *posita causa ponitur*, *sublata causa tollitur effectus*, *Sin* and *Deceit standing Outstrend* (though to *little purpose*, where *solemn swearers*, being *prophane swearers* also, are no more to be believed than *Lyars*) but

where

where *sin, deceit* and *strife cease*; there *swearing* hath no *use* nor *place*: And so the *Bish.* doth confess while he says p. 23. *The Europian desire and aim of these Quakers is not to be found fault with if it were* feisable. And *feisable* we say it is; if *perfection* so far as to freedom from *sin, deceit, hatred, malice* and *strife* is *attainable*. And that that is *attainable* in the *body*, even in this very *humane nature*, if the *Light of Christ*, which is that of the *Gospel*, be attended to, what need we prove it against our *Adversaries* in that point, when the *Bishop* confess it to *our hands*? And that he so does; let him take his own words at large as they lye, p. 27, 28. where speaking of the design of *Christs Sermon* Matth. 5. and how the *righteousness* he calls to, must *exceed that of Scribes and Pharisees*. He says, *Our Saviour gives many singular Lessons or Precepts of more eminent diligence, patience, charity, mortification, self-denial, sincerity, conspicuity, perseverance, and* perfection of obedience, *required now under the* Gospel, *above* (mark) *what either the* Letter *of the* Mosaical Law *seemed to exact* *, *or by the* Pharisaical interpretations *were taught to the* Jews; and *however by Divine Indulgence and connivance, or by the hardness and uncharitableness of their own hearts, and the* customary *depravedness of times and manners, they might seem to have some* temporary dispensation *heretofore granted to them, or at least to take it to themselves; yet now under the* Evangelical strictness *to which Christ came to restore or raise the Church, they might not fancy to themselves any such liberty, but were to keep themselves in* thought, look, desire, word *and* deed, *to that* sanctity *and* severity *that was required by the Law, and most conform to the holy Will, Attributes and Nature of that God whom they ought to imitate as their* heavenly Father *in all sacred* perfections, *which humane Nature assisted by the* Light of the Gospel, the *Grace* of *God's Spirit, and the* visible example *of* Christ *was capable to attain, at least sincerely to aim at, and endeavour*: Which whoever doth (say we) shall attain; for God, whose *Grace* is sufficient to *save from sin* such as submit to be *taught* by the gift of it in their own *hearts*, 2. Tit. 11, 12. is in no wise *wanting* to any; but *willing* to

* *The perfection of* Moses Law *in the Letter, was, swear not* vainly, *nor by any* creature, *but by* God only, forswear not (*whatever the* Pharisees false glosses *allowed*) *Therefore either* Christ *must in the point of* swearing *call them not to* swear at all, *or else in that point he calls to no* higher perfection *of obedience, than the* Letter *of the* Mosaick Law *did.*

have

have all men saved that are willing sincerely so to be, and are wanting to themselves.

Lastly, The Bishops undertaken work of Instruction and Information of the Quakers, ought to be by way of confirmation and probation of what he speaks, as to the main point, not by way of position and affirmation onely, nor by way of a Magisterial imposing, or insolent obtruding upon a numerous enlightened people, in an age of so much light and learning in those Mysteries of God, Christ, Godliness and the Gospel, that are hid from the Scholastick, not revealed to the rude Rustick, or Russet Rabbies, (as they speak) the flashy conceptions, incogitancies, meer crude, we will not say as he says of us, p. 8. what ever we think) but rather unwarrantable fancies of his own fancy, the Mint of Humane Fancies, not only melancholly and timorous, (saith the Bish. p. 11.) but fragmentary and adventurous; is but an adulteration of Religion, and a kind of stupating of Conscience: Both are injurious usurpations upon the Sovereignty of God, whose Scepter is infallible Truth. This the Bish. himself yeilds is not cogent enough (though he be a Bish.) to conviction, p. 25. thus;

It is not sufficient in order to my design (which is to justifie the legal proceeding of these Kingdoms; Justice by Oaths, *and to satisfie the scruples of the* Quakers) *to oppose my* Nay *to their* Yea, *or to offer the* husk and chaff *of* words, *void of such Reasons as either flow from the nature of all things, and all actions, as good or evil morally, or from the Will of God revealed in the Scriptures, which is a Treasury of right Reason, as well as a Rule of true Religion.*

But now considering how much (as is shew'd above by his own words and others, whom he quotes concerning the needlesness of true Christians, and the worthlesness of false Christians Oaths) the Bish. weakens his own words, and sides with us against himself, to the verying in a manner of all that little that he doth say, for the most solemn swearing, we see not upon the most solemn, serious, sincere and single-eyed perusal of his most Polemical matter, how he offers any more than the meer husk and chaff of changeable words, void of real proof, or any right drawn Reason from the nature of the action of swearing; or from the Scripture either, and renders his Nay, which (serious perhaps at least) were tantamount thereto, of far less credit (as inferior to him as we else are) to our Yea, which is always Yea, while his is (as ours are not, and the [illegible]

fies words never were, 2 *Cor.* 1.) about *one and the same* thing, at *one and the same* time, both *Yea* and *Nay*.

Lastly, That proof the *Bish.* (*de jure*) should bring in order to the *information* of the *Quakers*, (if erring) and to the *satisfaction* of their tender Consciences, ought to be no less than *clearly* and *infallibly*, *in it self* at least, *demonstrative* of the *lawfulness* of *Oaths now* among *Christians*, without any *palpably* apparent *just* ground of *exception*, and such onely as is capable to put the case to a clear, as well as tender Conscience, *out of question*, and not to yeild no more to the utmost, than some *probable evidence* to the *Enquirer*, against which there may be, and is brought by him as *clear*, or *clearer evidence* to the contrary; for this leaves *conscientious men* liable *like children*, even in the *things of God*, which are of such *great concernment*, that he that *doubteth* is *damned* if he do them (because they are not of *Faith*, of *which whatsoever is not*, *is sin*) to be *whiffled up and down*, *and tossed to and fro with every wind of Doctrine*, *after the cunning craftiness of* self-seeking *men*, who for their *own interests lye in wait to deceive*, and ministers nothing but *occasion* of *endless janglings* about *questions* and *strifes* of words, whereof come the *perverse disputings* of the men of *corrupt minds*, that know not *godliness* it self to be *great gain*, but suppose it *godliness enough* to get *great gain* by their profession of it.

But now whereas we are along time before-hand with him in this matter of *account*, concerning our *gain-saying* to *swear at all*, having not onely in a *plain*, *positive* way proved the *warrantableness* thereof from *right Reason*, and *Scriptural demonstration* in our Books (which for ought we find he is more pleas'd to pass by, than to take so much notice of, as to reply thereto) the *Bi.* under a most *specious* and *preheminent* pretence of *answering* the *scruples* of the *Quakers*, and such a fair removing their difficulties, and *justifying* of *Oaths* to be now *lawful*, as in case of *not* yeilding their *chearful obedience*, shall leave them in *sufferings without excuse* before *God* and *man*, p. 2. comes forth at last p. 26. with no more then *I will endeavour to give those Reasons which induce me to believe that the Quakers do err*, *not knowing*, *or not right understanding the mind of Christ in those Scriptures*, *viz.* Mat. 5. Jam. 5. *which is not to forbid all swearing*, *nor such as the just and Religious Laws of* England *do require*. Which *premised endeavour* (not for want of *outward prudence* we believe, for he hath so much of that, as where-

by

by he stands *not a little* in his *own light*, and *hinders* him self from the *plain sight* of the *plain simple truth*, as it is in *Jesus*; but for want of *furniture* from the *Scripture*, such a barren cause as he pleads, not *furnishing* the most *capacious brain* from thence *sufficiently* towards its *own maintenance*) the *Bishop* performs as well as one, that, when his proof should be no less then *demonstration*, and that his *demonstration à notioribus & certioribus conclusione*, proves *Ignotum per aque ignotum, dubium per magis dubium*; or, *incertum per incertius*.

7ly. This *scriptural demonstration* must be out of the *Scriptures* of the *New Testament*, it being confessed by the *Quakers*, to the saving of all men that wonted labour of *tumbling* o're their *Concordances* to *find* and *keep* up *testimonies* out of the other, that in the *Scriptures* of *Moses* and the *Prophets* there are *texts enough*, no less then *commanding* the *Jews* to swear by the *Name of God* onely, as much as *prohibiting* them to *swear* by both *it* and *Malcham*, or ought else.

8ly. Any thing in the Books of the *Quakers*, or in those two *Texts*, *Matth.* 5. *Jam.* 5. to the contrary notwithstanding.

But the *Bishop* not seeming so much as to take cognizance of any of the *Quakers books* in *particular*, or of those *particulars* in them, that are of most *moment* in order to his end to be throwly replied to, though from other places hereof which give light to *Mat.* 5. & *Jam.* 5. he promises *p.* 26 such *weighty*, *pregnant*, and *plain reasons* as shal carry the *Cause*, and brings no more out of the *New Testament* (not because he was *not capable* to *have found* them, had they been *there*, but because they were not *there* to *be found*) no more in *demonstration* of the *lawful use of Oaths* among *Christians* in *judicial proceedings*, but the *fore-nam'd places* that speak of *Christ*'s saying, *Verily, verily*; and of *Paul*'s *charging*, *protesting*, and *calling God to witness*, which we have *o're*, and *o're*, and *o're* again (being *anew* put to it) prov'd to be *no oaths*, nor *adjurations*; and the *Angels swearing*, Rev. 10. whose *example* the *Bishop* says indeed *p.* 39. justifies the lawfulness of some swearing; which we have shewed also, if it could be to *any men*, yet could not be to us *any President*, who are under the *Gospel* of the *Son* that is *greater* then the *Angels*, by the *dispensation* of whom the *Law for Oaths*, *Tithes*, and many other *legal Rites* and *Rudiments* was given; which *Sun* also all *the Angels of God are bid to worship*. And lastly, that of *Heb.* 6.

where

where the *Apostle* speaking of *an Oath* among men (not medling there to shew (*de jure*) that it should be so among *Saints*, who as concerning *strife*, the *occasion of swearing*, and consequentially concerning *swearing*, should not walk as *men*, 1 *Cor.* 2. 1, 2, 3.) says (*de facto* only) that it is an *end of strife*, not heeding that when men *once in strife* come once *into Christ*, and to be *in him*, *new Creatures*, *Christians*, and to walk no more as *carnal*, nor as *men*, but as *spiritual*, and as *true saints* and *Christians*, they come both out of *strife*, and out of *swearing*.

And as for those *two Texts*, *Mat.* 5. *Jam.* 5. to which the *Bish.* says he would alledge *other Texts* that should give *light*; he might as well have said, he would *light* a *Candle* to *see* the *Sun* by; for they of themselves give such *clear*, *undeniable* evidence to the *Truth* that's maintained by us, and against the *lawfulness* of *swearing* among *Christians*; that as the bright shining of the *Sun* gives *light* to all the *Stars*, and causes them to *shine* out, and be seen in their *proper lustre*; so these *two*, to all other *Texts* in the *New-Testament*, which may be truly said from *these*, as from *two Cardinal* and *Capital ones*, to borrow all that *evidence* they have, whether *one way* or *other*, as to *this point*: And the *Bish* is so far from *darkening the Testimony* against *all swearing*, which in answer to others we have already held forth therefrom, that (save that p. 7. he passes *in gross* a *gross censure* upon our writings *private* or *publick*, as savouring of much *sillinesse*, *never well catechised ignorance* and *folly*) one would think he had never so much as seen any such matter, as any *publick appearances* of ours in *that Cause*, as from these *two Scriptures*; insomuch that as the *Bish.* makes such *quick dispatch* in in his business, that *for hast* he hath well-nigh left it all behind him. So we might without *much prejudice* to the Cause in *controversie* among some wise men, referring him to what's written; take as *little notice* of, that *little or nothing* which is done by the *Bish.* in *disproof* thereof, as he seems to take of our *proofs* from thence, about the *unlawfulness* of *swearing*: Nevertheless, because some are apt to judge that *nothing can be said*, if *nothing be said*, Something (and no more than needs) may be said to what *notions* the *Bishop* offers in proof of his *conjectures* and *conceptions*, why *Christ* and his *Apostles* words, *Matth.* 5. *Jam.* 5. are not intended as an *absolute*, *univer-*

universal prohibition of all swearing, and so draw on to our Conclusion.

1. As *preparative* to the delivery of *his sense* upon the place, the *Bishop*, who *makes a long Harvest* of a *little Corn*, before he comes *plainly* and *positively* to speak out his mind in the *Negative*, as in *opposition* to us (as he does briefly in p. 35.) spends about, or above thirty pages in *Preambles*, *long popular passages*, and *plausible pretences* of sundry *prudentials* (as he calls them, p. 13.) that we must observe in searching the *mind*, and taking the *true meaning* of the Scripture; *many* things in *some Scriptures being expressed darkly, metaphorically, figuratively, parabolically, comparatively, by way of allusions in metonymies, synechdoches, ironies, hyperbolies, extraordinary commands, in universalities*, which are *limited* to the *subject intended, &c.* Left *erroneous minds*, like *glasses of refraction or false mediums*, pervert them from the *simplicity*, to their *own destruction* (as St. *Peter* speaks) it being *endless* (such he) to *make rake-hose places of Scripture*, which have *something or other in their meaning and design, more than the Letter seems to hold forth in the bare words of it.* Which *swelling* sayings of the *Bish.* may have a show of *Wisdom* among an *implicit-faith'd people*; but *alas*, all that *sound* is but like a *cask* full of *emptiness*, with the great *noise* wherewith many that are *ever learning, never knowing Truth*, may be *stunned* from, more than *establish't* in the *Truth*; neither hath he *more pomp of words*, than *little pertinency of matter* to the purpose; for if it should be so, (as the *Bish.* says it is) that *innumerable Scriptures* should speak *one thing*, and mean *another*, (which yet is *little less* than to make the *Spirit* in the Penman, who used *all plainness of speech*, like to *such deceivers* and *seducers* as those *unlearned* and *unstable ones*, which *unlearned* * *Peter* speaks of, that with the *sleight dance* of their *Ambages* and *circumlocutions*, lead people about, to the losing of them from the *simplicity* of *Truth*, in the *Wilderness* of their *own Wisdom*) must *those Texts* therefore be a *mystery* of men, and needs mean some *other thing* than they *express*? And what if *some Texts* have so? must therefore these two have in them *dark sayings, metaphors, figures, parables, comparisons, allusions, metonymies, synechdoches, hyperbolies, extraordinary commands, limited universalities, &c.* Which both are so *plain*, that he must be either

* Compare Acts 4. with 1 Pet. 3. for Peter *was unlearned*, as to what the Bishop *now calls learning*.

unable, or not willing to see the *Sun* when it shines in his face, that sees any such thing in them. Though then the *Bish.* to the *darkening* of their *minds*, leads men about in a *Wood of Wonderments* for *so many leaves* together, that had his *Discourse* been a *Sermon preach'd* on either of those *Texts*, by *word of mouth*, and *printed* by a *Glass*, it would have *run out* before he had come at his *Text*; yet (taking the counsel of him, who said, *Ne immittas pedem ultra in prædam ubi non est sepes*, passing by the boundless *perambulations* and *superfluity* of *superstitious fears* of *this* and *that danger* of perverting them to our *destruction*) we shall come to the *Texts*, which have enough in them to *clear themselves*, and *Christ's* meaning in them, without such a *deal* of *do*, as we see *Divines* make about *Christ's Doctrine*, which hath not so *much difficulty* in it, but that his *Disciples*, who *learn of him*, and are willing to be led by him in *a way* to their *own wills*, into the doing of the *whole will* and *counsel* of *God*, may easily know it. And when we shall have *sifted off* that *overgrown husk* and *chaff* of *words*, and left behind us all that *heap* of *light grain* that lies about it, we shall see that what he urges *immediately*, as in proof of his *conclusion*, will not be forced to *amount* in *worth* to the *weight* of *one grain* of such *Corn* as is fit to go into the *Garner*.

Bish. Indeed the *Bish.* says p. 17. *If the Quakers will admit such cautions and limitations as they do to other places, in the interpreting of these Scriptures, which they chiefly alledge to justifie their denial of all swearing whatever, I shall not doubt to reconcile them to my sense of them.*

Ans. Which is as much as to say, if the *Quakers* will grant those Scriptures to have such *limitations* in them, as an *exceptive* of *that swearing I plead for against them*, (for that is *my sence thereof*, etc. that they forbid not *all swearing*, but some only) then, *per Petitionem in Principio*, by a *begging* the *question*, and desiring them to grant that my (*wrong*) sence is *right*, and their (*right*) sence *wrong*, I have *gain'd* the *Cause*. But for all his *taking* it of us, before we *give* him the *cause*, which is *God's*, and not *ours* to give away, we must tell the *Bish.* much what in his own words following, that whether we ever yeild to *his sence* or no, and whether he *our commander for it or no*, we have such *due regard* to the *Scrip-*

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tures, that we are willing, as by a *Rule* of *Christians actions* in this case of *Oaths*, to stand to a tryal of it by the *Scriptures*; but then those *Scriptures* which the *Bish.* beats so much about in a *circumference* of *cautions* and *conceptions*, but scarce *comes near*, as if he were afraid *too critically* to examine them, or to enter within the *bark* or *rind* of the *context*, to find out *Christ's true intent* in the *Texts* themselves, must be *duly examined, exactly weighed*, & *aptly reduced* to that *Standard of Truth*, which is the *Scriptures* themselves, and not any mens *false glosses* on them, in both *Morals* and *Fiducials*; which *Standard of Truth* admits of *no strife* among those that *stand* and *walk uprightly* according to it, and *consequently* of *no Oaths* in order to the *ending* of it. In order to a *true examination* of them, and a *clear discovery* how the *Bish.* falls short of the *utmost* of *Christs purpose* in them; let them first be *seriously read*, as they stand (*rightly enough*) translated, for any thing the *Bish.* puts in to the contrary: The words of Christ, Matth. 5. 33, 34, 35, 36 37. are these, *Ye have heard it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths: But I say unto you, swear not at all, neither by Heaven, for it is Gods Throne, nor by Earth, for it is his footstool, neither by Jerusalem, for it is the City of the great King, neither shalt thou swear by thy head, because thou canst not make one hair white or black; But let your communication be* yea, yea, nay, nay, *for whatsoever is more than* these, *cometh of evil.* And Jam. 5. thus: *But above all things my Brethren, swear not, neither by Heaven, neither by Earth, neither by any other Oath, but let your* yea be yea, *and your* nay nay, *lest ye fall into condemnation.*

In these Texts the *Quakers* say, *All swearing is forbidden*; the *Bishop* says, *No*, but *some Oaths* onely: in evidence of the first, which is *ours*, we say *several things*, which the *Bishop* doth *not deny*, but *confess* to as *fully* wel-nigh as we would desire him; and *some* which we judg he neither *will*, nor *can deny*. *First*, That the words are *truly enough* translated. *2ly*. That the words are expressly, as to the (τὸ ῥῆτὸν) or *Letter* of them, an *absolute universal negative* without *any limitation, dispensation*, or *exception*, pag. 25. *3ly*. That at the *first view* they have a *shrewd shew* of *our sense*, or (to speak in no other then the *Bishops own words*, pag. 20.) *both places seem at first sight point blank* (as some Commentators observe) *to forbid all manner of swearing among Christians*; *both have emphatical* or *vehement*

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humane words. 4ly. *The first hath Christs authority, reforming not only the Pharisaick corruptions of the times; but even the Mosaick indulgences, in some things, for the hardness of the Jews hearts.* 5ly. That they are *notable Texts*, which seem to stand as the Angel of the Lord against *Balaam, with a sword in their hand to stop the way of all swearing whatsoever.* 6ly. They are agreed *by all* to be a *divine* and *strict prohibition* of that *sin of swearing.* 7ly. Places not so clear on the *Bishop's* part, but like the *Pillar of fire* that gave *Light* to *Israel* (as *clear* to the contrary as they are *true*, and *cogent* to our *consciences*) they are (as the same *Pillar*, that was as a cloud to the *Egyptians*) by the Bishop's own confession, both *dark* and *dubious.* All which grants of the Bishop (were there no more at all to be said) are of *weight enough* upon the bare *reading* thereof at *random*, to cast the *scales* for the *Quaker's* Cause against the *Bishop*; how much more (if all he says be *precisely* and *strictly* weighed in the *ballance of the sanctuary*, and truly *tried* by the *rule* of *right reason*) will it be found too light to serve his purpose *against the Quakers.*

1. We say the Texts are truly enough translated, as they are above transcribed; nor doth the *Bishop* put in any exception against it. Indeed *H. Den* with whom we have had very much to do already, as to *Matth.*5. makes an unjust exception against that true translation of the word ὅλως by [*at all*]; but the ground of his exception being long since removed; we have no more to do with him here, then with the Bishop in that particular.

2. As to *Jam.*5. some except against that last clause, ἵνα μὴ ὑπὸ κρίσιν πέσητε, as not rightly translated nor Englished by [*lest ye fall into condemnation*] affirming the Word κρίσις to signifie onely *ipsissimam Judicandi actionem*, the very act of judging, or determining of a thing, and not the punishment, or execution of the sentence, as to the suffering of it; 2. That that clause ἵνα μὴ, signifies not always [*ne*] [*lest*] but sometimes [*nisi*] i.e. [*except*] and so they would have the *Apostles* meaning to be thus; *Swear not by heaven, earth, nor by any other Oath*, &c. *except* it be when ye come before a *Judgement-seat*, or *except* it be in order to the determination of a matter in some *Court of Judicature*; so making the words *exclusive* only of *swearing* by *creatures* in *ordinary* discourse, but not *prohibitive* of *all swearing* by the Name of God in *cases of weight* before Magistrates.

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Which sence hath indeed a fairer shew in it of *some abomination of solemn Oaths* in *Judicial proceedings*, and (could it be cleared to be the Spirit's meaning) would serve the *Bishop*'s turn (though it is but of a *learned Lay-man*'s starting, that is of some *present considerable sway* in this City) then all that the *Bishop* hath serv'd it by himself.

But this cannot *possibly* be the *mind* of the *Apostle*, nor the *true interpretation*, as it is not the *true translation* of the words, for the *divers Reasons* hereunder ensuing.

1. Howbeit Κρίσις signifies that very *action of judging* of things in order to the *passing* of a *verdict* or *sentence*, yet not *exclusively*, but *constitutively* of the *Judgement*, *Verdict* and *Sentence* it self, given or pass'd against one to *such* or *such* punishment; yea also *sometimes* it is used, as well as Κατάκρισις for the very *execution* of the *sentence* of *condemnation* pass'd against a man; or his *suffering* of the *punishment* to which he is *adjudged according to* the said *sentence* so passing against him; witness those places *Joh.* 3. 19. Αὕτη δὲ ἐστὶν ἡ κρίσις, *&c. And this is the condemnation, that Light is come, &c.* And *Matth.* 23. 33. Ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεένης: Where the word κρίσις cannot possibly be understood so *restrictively*, as to signifie no more than the *single action* of *judging*, by way of *Animadversion* or *debate* upon a matter, but also both the *sentencing* of a man to the *suffering*, and the *suffering* of the *vengeance* of *Hell-fire*, *according* to the *sentence*. So here in *James*, ἵνα μὴ ὑπὸ κρίσιν πέσητε is not, as that *forenamed friend* would have it, *unless*, or *except* ye come under the *examination* of a *Court* of *Judicature*, but (as it's rendered) lest ye fall *under Judgment*, or *into condemnation*.

Again, that they are *rightly* rendered as we read them, is evident by that *conjunction* which is *copulative* of *this sentence* with *those foregoing*, which if it were [ἐὰν μὴ] which properly signifies [*nisi*] [*unless*] or [*except*] it would have so much the more shew however of *possibility* to be translated that way; but it is ἵνα μὴ, which howbeit it may *possibly perhaps* in some cases (but *improperly* even) be used (as it is in *Homer's Iliads*, for the Verses sake, in which cases *Poets* often *take liberty* to launch out from the *native sence* of the words) for ἐὰν μὴ, that is *nisi*, or *except*; yet most *properly* and *primarily*, as well as most *commonly*, *ordinarily*, *usually*, and almost *universally*, signies *ne*, *lest that*; for these two words, ἵνα, *ne*,

ne, and μὴ, *non*, are two *conjunctions*, which when they are together in *conjunction* or *composition*, do *naturally* sound forth as much as *ne*, or *ne non*, *lest that ye fall*, or *that ye may not* fall into *condemnation*: And we are not (without such a *palpable necessity*, as is not here found, to depart from the *prime*, *proper*, *genuine* and *native* signification of any words, into that which is *improper* and *foreign*.

[illegible] (whatever any *Poet* might do) yet if we consult the sence, wherein the *Apostle* throughout the *New Testament* uses these phrases, we shall never find ἵνα μὴ, put for ἐὰν μὴ, so as to signifie *nisi*, *except*, but either ἐν μὴ, or ἐκτὸς μὴ, used all along, and never ἵνα μὴ, to express *unless*, or *except*, as Mat. 5.20. ἐὰν μὴ, &c. *unless*, or *except* your righteousnese exceeds that of the Pharisees, 19.9. ἐὰν μὴ, &c. *except* for Fornication, *John* 3.3,5. ἐὰν μὴ τις γεννηθῇ ἄνωθεν, &c. [except] *a man be born from above*. Luk. 13.3,5 ἐὰν μὴ, &c. [except] *ye repent*, *ye shall all likewise perish*. And ἵνα μὴ, where-ever it is used, is truly translated (as here) *ne*, *ut non*, *lest*, *lest that*, but never Englisht by *unless*, or *except*, as Matt. 7.1. μὴ κρίνετε ἵνα μὴ κριθῆτε, *Judge not*, lest *ye be judged*; Will any knowing man read that thus, *viz.* Judge not, *unless*, or *except* ye be judged?

So 1 Cor. 7.5. ἵνα μὴ πειράζῃ, &c. *Lest Satan tempt you for your incontinency*, &c. So *Heb.* 3.13. ἵνα μὴ σκληρυνθῇ τις, &c. *Lest any of you be hardened*, &c.

Moreover, that that clause ἵνα μὴ ὑπὸ κρίσιν πέσῃς, is not in any wise an *exception* from the foregoing *prohibition* not to swear, but rather a *caution* not to swear on pain of *judgement*, or *condemnation*, is yet more evident by the Word πέσῃς, which being of πίπτω, *Cado*, *prosternor*, *incido*, &c. signifies *properly* a falling into some kind of *mischief* or *danger*, which attends the doing of some matter *prohibited*, and not a coming as a *Witness* before a *Court of Judicature*, and 'tis *nonsensical* to express such an *appearance* by a word of such *signification*: For what *sence* were it to say, Never swear *except* you *fall into*, *alias incur the danger of a Judgment*-*seat*? But it's good sence to say, *lest ye fall under Judgment*, or *into condemnation*?

In full and final evidence of this yet further, that it's a *caution* not to swear on pain of *condemnation*, and not an *exception* from the command not to swear; we have one place much like to this

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in phrase and sence, *viz.* 1 *Tim.* 3. 5. ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου, *lest being puft up with pride, he fall into the condemnation of the Devil.* And ver. 7. ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου, Lest *he fall into reproach and the snare of the Devil.*

Again, if it were to be rendered so, *except* ye come before a *Judgement-seat*, it would argue it to be permitted as *lawful* to swear in all *manners*, *kinds* and *cases* before specified, [illegible] in a Court; but that cannot possibly be, for then these two *absurdities* would follow:

1. Whereas *James* sayes, Swear not *by Heaven*, nor *by Earth*, nor *by any other Oath*, *except* before a *Court of Judicature*, it would follow, that in case men do come before a *Court of Judicature*, then they may *lawfully swear* either *by Heaven*, or *by Earth*, or *by any other Oath*, as well as *by God alone*; which were most *gross* and *absurd* to imagine.

2. Whereas *James* sayes, Let your *Yea* be *Yea*, and your *Nay*, *Nay*; and *Bish. Gauden*'s interpretation of those clauses, Let your *yea* be *yea*, and your *nay*, *nay*, is this, p. 32. *viz.* That they *impute that plainness and simplicity of Christians meaning and doing as may be consonant to their words in truth* and *honesty*, *without fraud or falsity*; 'Twould follow thus, *viz.* use all *simplicity* and *plainness*, and let your *meaning* and *doing* be *consonant* to your *words*, *except* ye come before a *Judgement-seat*, and then ye need not let your *yea* be *yea*, or your *nay*, *nay*, that is, need not let your meaning be consonant to your words in *truth* and *honesty*, without *fraud* or *falsity*, which were an *absurdity* more *exceedingly gross* than the *former*.

Seeing then they are an *universal negative*, expressly *exclusive of all swearing*, *without limitation or exception*, what hinders why they may not *punctually* be taken in that *plain way* wherein they are *exprest*, we see not.

But the *Bish.* who rather *darkens* than *opens* the *clear counsel* of *God*, by *words without knowledge*, enters his *dissent*, and puts in his *exception* to the *contrary* here in such wise as others, who are already confuted, have done before: for as *Jer. Ives* sayes, *those general terms*, Swear not at all, *admit of an exception*, *sometimes universal Propositions are taken with restrictions*; so says the *Bish.* p. 13. *many things in some Scriptures are expressed in* universalities, *which are limited*

mited *to the subject intended.* And p. 32, 33. *As for that* absolute *and* universal Negative *of not* swearing at all, *nothing is more clear and usual in Scripture, than to confine the meaning of such* generals, *to the* particular *subject and scope intended*: Negatives *and* affirmatives *in Scripture, are* limited *in the* sence, *though seeming* universal *in the* Letter *or* Words.

Ans. 1. What if it be so *sometimes*, and in *some places*; will it follow *infallibly* (as it must do if the *Bish.* reach his end in reference to the *Quakers*, which is *undeniable demonstration* in order to their *infallible convinction*) that it is so *ever*? so *every where*? so *here* at *this time*, or *in this place*? *Divines* use to tell us, that the *literal sence* of the words must not be departed from for a *figurative* or *forreign*, without an *evident necessity* forcing thereunto; but here is as *little evident necessity* of such a thing, as there is of *any swearing* at all, which the *Bish.* himself confessing that it is neither *needed* among *true Christians*, not to be *heeded* among *false ones*, concludes the *non-necessity* or *uselesness* of *altogether*.

2. Whereas he sayes, nothing is more *clear* and *usual* in Scripture, than to *confine general terms* to *particular meanings*, that's *utterly untrue*, for if there be *any*, as there are *many Parables* and *Proverbs*, (which *wayes of Wisdom* are all *plain* to him that *understands*, though *dark sayings* to him that knows not the *mystery* of *God's Kingdom*) and if some *general Rules* do admit of *some exception* & *some universal terms limited* in their *sence*, yet *something* is *more clear* and *usual then that*; for it's far *more clear* when things are *intended literally*, as they are *expressed*, for that's a more *cloudy* and *dark saying* in which *one thing* is spoken, and *another intended*. 2. *More usual* also for the Spirit of God to *mean plainly*, as *he speaks*, and to *intend* as *universally* as he *talks*, and not (as *some Divines*, whom we have had to do with, tell us) that *in terminis* he offers *salvation unto all*, but intends it *only* to a *few*; for *then* who can tell ordinarily what he means in any thing?

3. If 'twere never so *usual elswhere*, yet it's of *all places* the least *likely* to be so *here* in these *two Texts*, in both which the *Bishop* out of *Commentators* observs, that there *seems at first sight to be such divine, strict, point-blank prohibition of all manner of swearing among Christians, and that by Christ's own authority, who calls his Disciples*

ciples so strictly in the following words out of strife it self, the ending of which is the end of Oaths, that he would have no resisting evil, nor striving at Law in his Church, 1 Cor. 6. 1, 2. and consequently out of Oaths, that were for the ending of strife under the Law where it stood, and so out of, over and above that Law of the servant Moses, that indulg'd and allowed both Oaths and strife, into that Gospel of love, which works no ill to the neighbour, and so fulfills the Law, in the most excellent way, yea the price of the high call of God in Christ Jesus, whose call is not to such uncleanes, as evil hearts and manners, dissimulations, defraudings, over-reacings, thefts, injuriousnes, unrighteousnes, distrusts, insecurities, and janglings, but unto holiness before him, and peace one with another: And lastly with such emphatical and vehement words (as 'tis also confessed) as make the two Texts not onely to seem by the words to be universal in their sence, nor onely to seem strict and point-blank against all swearing on pain of evil and condemnation, nor onely to seem to stand as the Angel of the Lord against Balaam, with a sword in their hand to stop the way of all swearing whatever; (and we have little reason to believe those two Texts to be such a pair of Apochryphal (much less Hypocritical) pieces, as to seem to be what they are not, or speak another matter than they intend.) but also in reallity are (ex confesso) both dark and dubious to the discourser himself, that discourses for that unchristian course of Christians swearing: All which considerations, though many false Prophets who (Balaam-like) love the wages of unrighteousnes, more than either to bless, or to be blessed with God's Israel, as unconscionably as inconsiderately post on, may possibly cause not onely the Civil Powers, whom they seem to wax weary of them, but also to force the poor spur-gall'd people, whom the said false Prophets so unmercifully ride, like so many dull and dumb Asses to fall down at last under the burden of their spiritual Tyrannie, and being smitten by them, because they can go no farther for fear of the Angel of the Lord, to open their mouths, and with man's voice rebuke the madness of the Prophets.

4. Though we own that sometimes general Rules and universal expressions admit of exceptions and limitations; yet then those limitations, exceptions and restrictions, are either expressed, or at least those manifestly and undeniably implyed in the same Text, or in the same Testament, where those general expressions are, as is so abundant-

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by hewed already in our *Answers* to others *, that for the avoiding of *tedious repetitions* of what remains still *unanswered*, we shall say no more here in that *particular*.

* *See the Antid.* p. 57, 58, 59.

But as to the *universal prohibition* in this *Text*, *Matt.* 5. there is not onely *no expression* of any *such exception*, nor yet in any other part of all the *Scriptures* of the *New-Testament*, but rather in the *same Text* a *fuller explication* of the same *universal expression* by sundry of *such particulars* of it, as are (if any can so be) as *expressive*, so far more *forcibly*, and even *utterly exclusive* and *exceptive* of *all sorts of swearing*, as *sin* and *evil*, from the *whole conversation* and *communication* of *Christians*, which *such transactions*, as they may be *conversant* in in *Courts* of *Judicature*, are *surely* a part of, as well as *any other*, *Swear not at all, by Heaven, Earth, Jerusalem, the Head, &c. but let your communication be* Yea, Yea, Nay, Nay, *what is more than these, cometh of evil.* And 2. there is in the *same Testament* by the *Apostle Jam.* 5. a *re-inforcement* of the *same universal prohibition* of that *sin* of *swearing*, in terms more *universally* and *strictly exclusive* of *all Oaths* (and then surely of *Oaths* by *the Name of God*, as wel as *ought else*) on pain of *condemnation*, *Swear not by Heaven, Earth*, &c. *nor any* other Oath, *but let your* yea *be* yea, *your* nay, nay, *lest ye fall into* condemnation.

5. And because the *Bish.* says, *It's agreed on all all hands that bub places are a* strict prohibition *against the sin* of Swearing, but not against *such swearing*, as is *no sin*, *taking* it for *granted* before it be *given him* by us, that there is *now* (as *under the Law* there was) *some swearing*, which is *no sin*, but an *act of duty*, according to which *conceit* of his he states p. 20. a *threefold Question* about the *interpretation*, *scope* and *meaning* of the *two Texts*.

1. Whether *all swearing be utterly forbidden, because it is, and ever was in its nature a sin against Morality?*

Or 2. *Whether all Swearing is therefore now a sin, because thus forbidden by a positive Law of Christ under the Gospel?*

Or 3. *Whether onely some sort of Swearing, which is a sin, is forbidden, but not such swearing as is no sin, but an act of veneration?*

To all this we reply, 1. That howbeit we *affirm not all swearing* is *forbidden*, because it *is*, and *ever was* in its *nature* a *sin against Morality*; (for swearing that *now is sin*, was one of those *Ceremonialities* of the *Law*, which in *their nature* were not sin, but *duty*,

for the *time then being*, being as all *legal rites* were, *subserviens* to, but not *against* the *morality* of the *Gospel*, for the *shadows* were not against the *substance*, nor the *Ceremonials* against the *Morals* and *Fiducials*, nor of them so, as to be *de esse* to them, as *Paul* sayes the *Law is not of Faith*, yet not *against it*: For as *Ministerial* as the *Law* was to the *Gospel* then, yet the *Gospel may be*, and *now is* without it.)

Yet 2*dly*, We own not *any swearing* to be *now a duty*, or *act of Justice*, as *some swearing* once *was* under the *Law*, but *affirm all swearing* to be *now a sin* upon the second *account*, viz. because *thus forbidden* by a *positive Law of Christ under the Gospel*, who by his death ended the *Jus*, or *Right* of that, and many more *Legal Rites* and *Rudiments*, so that however they may *de facto* be continued, not more without the *guilt* and *sin*, at least, of *superstition*, than *pompous High-Priests Sacrificings and Circumcisings, New Moons, days, meats, drinks*, and other *holinesses* of the *Law*, which though accessory to the *Gospel*, yet so *little pertinent* to it, that whoso pleads the *necessary practice* and *performance* of them now among *Christ's Disciples*, made *Christ of so little effect* to himself, as that he shall *profit them* nothing.

So then, even that *sort of swearing*, which *was not sin* (*simpliciter*, and *ex suâ natura*) in its nature under the Law, as a thing against the *Morality* of the *Gospel*, is *now a sin* upon the account of his *universal prohibition* of *all swearing*, who was of *Authority to put an end* (as he did also by his *death*) *unto the Law*.

And as some things are *prohibita quia mala* (as they speak) *forbidden because they are sin and evil* in their *very nature*, as *envy, hatred, deceit, injury, unrighteousness*, being all not onely *not of the Gospel, Grace and Truth* that *came by Christ*, but *eternally against the morality of it*; so some things are *mala quia prohibita, sin* and *evil*, because they *are forbidden*; and of this sort are these *ceremonies, circumcisings, sacrifices, swearings*, and other *Ordinances* of the Law, *once commanded by* Moses, *since ended* and *forbidden* under *Christ*, of an *indifferent nature* in themselves, having *so much* good in them, that they have *no evil*; and so *much evil*, that they have *no good*, but *meerly* according as they are (*respectively*) *commanded* by the *Servant*, or *prohibited* by the *Son* in their *respective Houses*.

Now against that *universal acceptation* of the *Texts* as a *general prohibition* of *all swearing*, seeing *no exception* can be found in all the

the Scripture; the *Bish.* puts in *three things*; by way of *exception*. He *presumes* (p.36.) *those after-evidences in the Gospel*, (as he calls them) of Christ's *verily, verily*, and *Paul's calling God to witness*, do sufficiently clear the *limited meaning* of our *Saviour*. But his *presumption* in that particular to be *vain*, is sufficiently proved above.

He urges also against the said *universal acceptation* by way of *exception*, the *moral nature, end and use of an* Oath, which saith he, p. 36. God *hath instituted, without any repeal by Christ or his Apostles*. In disproof of which *morality* of the *nature* of an *Oath*, we have said enough before, as also how, whatever Oaths God instituted of old by *Moses* the *Servant*, (who *de novo* gave out, and so was said to *give* or *institute* sundry things that were *before him*, and *not of him*, but *of the Fathers*, as *Circumcision*, 1 John 19.22. *Sabbath, Sacrifice* as well as *Swearing*) those he *ended* in his *Son*, and hath *repealed* both by *him*, Matth. 5. and his *Apostle*, Jam. 5. which *Texts*, whether they be *Repeals* or not (*sub judice lis est*) is the *main point* in *Question*, in evidence of which that they *are*, we have said so much already for our *Yea*, in *confutation* of what the *Bish.* hath brought for his *Nay*.

But whereas he urges by way of *exception*, against the *universal sense* of the *prohibition*, the *occasion*, *scope* and *end* of *Christ's* and the *Apostles words*, to which his *own instance* by way of *explication* of *his meaning*, do best direct us, as to what he *forbids* and *enjoins*.

We say, those matters *rightly weighed*, do all *plead the Cause* of the *Quakers*, more than the *Bishops*, and that is *evidently* manifest by *sundry passages*, wherein the *Bish.* in his *examination* of the said *matters*; most *manifestly manages* his own *business against himself*.

In order to the opening of the *true occasion* of *Christ's words*, the *Bish.* sayes thus of the *whole Sermon*, of which these words, *swear not at all, &c.* are a *part*, viz.

Bish. *Our Saviour gives many singular Precepts of more eminent diligence, patience, charity, mortification, self-denial, sincerity, conspicuity, perseverance, and perfection of obedience, required now under the Gospel, above what either the Letter of the* Mosaick Law *seem'd to exact, or by the* Pharisaical interpretations *were taught the Jews, &c.* And p.27,28. *However by* Divine indulgence and connivance, *they might seem to have some temporary* Dispensation *heretofore* granted

them; *yet now under the* Evangelical strictness *to which* Christ *came to restore or raise the* Church, *they might not fancy to themselves any such* liberty, *but were to keep themselves in* thought, look, desire, word *and* deed, [*mark*, not onely] *to that* sanctity *and* severity, *which was required by the Law*, (but also) *must conform to the* holy Will, Attributes *and* Nature of God, *whom they ought to imitate as their* heavenly Father, *in all* sacred perfections, *which* humane nature, *assisted by the* light *of the* Gospel, *the* grace of God's Spirit, *and the* visible example *of* Christ, *was capable to attain.*

Ans. In which sayings, let all men that are of any *spiritual understanding*, see if the *Bish.* himself do not speak as one that interprets the words of *Christ* (in that point of *swearing*) as *universally exclusive* of *all swearing*, even that which by *Divine indulgence* was *conniv'd* at under the *Law*, as well as that *prophane swearing*, wch was *then* forbidden, as wel as *now*, whilst he says *Christ* requires greater *perfection* of *patience*, *love*, *self-denial*, *strictness*, *sanctity*, *severity*, than *Moses Law*, even such *perfection of obedience* as conforms to God's *holy Will* and *Nature*, to the *Light of the Gospel*, the *Grace of God's Spirit*, and the *visible example of Christ*, to the *measure of the stature of the fulness of* whom the *Saints* are capable by the true *Ministry* to be *built up*, Eph. 4. Whose example was *not to strive*, Matth. 12. 1 Pet. 2. whose *humane nature* attain'd to a state beyond *strife*, whose *Light*, *Spirit* and *Grace*, leads into the *love* that admits of doing *no ill to the neighbour*; Whose *Gospel* calls so far out of *strife*, the *cause* of *Oaths*, that it requires not to be *overcome with*, not to *resist evil*, but *overcome* it *with good*, to *love*, and *do good to enemies*, when the *Letter* of the *Law* of *Moses* (which the *Bish.* says the *Gospel* must exceed) allowed to *hate*, to be *reveng'd on Enemies*, *Ægyptians*, *Amalekites*, to take *an eye for an eye*, *a tooth for a tooth*; whose *Gospel* in other points *forbids* and *condemns rash anger*, *lust after women*, *polygamy*, *divorces* (except for *Fornication* *) *rendring evil for evil*, *&c.* (while the *Letter* no more than *actual Murder*, *Adultery*, *indulging* & *conniving at polygamy*, *humorous divorces*, *stripe for stripe*, *wound for wound*; and in the point of *swearing*, *forbids* and *condemns* not only *forswearing*, but *all swearing*) while the Law *allowed* of, *indulg'd*, *conniv'd*

* *For according to the Gospel, though the Law it self expressly allowed it, the Lord says by the Prophet*, Mal. 2. 16. he hates putting away.

wink'd at, *commanded*, and gave *dispensation* (for the whole *Law* of *Moses* was given by the *dispensation* of *Angels*, in the hand of that *Mediator*) for a time to *some swearing*, and such *swearing* even *by God*, as was us'd in order to *end strife*, where it was yet standing, (so be they *perform'd* their *Oaths* to God, or one another, that they made by him) *condemning* no more than *Creature-swearing*, (as the *Bish.* calls it) as by *Mahcam*, (as well as God) by *Heaven*, *Earth*, &c. and *forswearing*, or *not performing* what *Oaths* by the *Name of God*, they had made to *God*, or *to* each other.

It's most evident then by the *Bishops* confession here, that *Christ* in *every point condemns* something, which not onely the *Pharisees* by their *false glosses*, and *abusive*, *loose interpretations* of the Law allowed, but what the *Law it self*, even *Divine indulgence dispensed* with, *connived* at, and by *Moses* suffered, *i. e.* *commanded*, so to be *, because of the *hardness of their hearts*, which (as to the point of *swearing*) was *swearing by his Name alone* (if they *must needs swear*) as a way to *end* the strife and envying, which by reason of their *distrusts* and *jealousies*, and the *hardness* of their *hearts*, they were full of, and fallen into.

* For Moses of *himself* (the servant *that knows not what his* Master *does*) *could not give* dispensation *against any* command *of God*, *for then he had not been* faithful, *as he was in all his house*, *according to the* pattern *of* Gods Precepts *shewed him in the* holy Mount.

Otherwise let the *Bish.* or *any man living*, shew us wherein Christ commands a *righteousness* or *perfection* that exceeds that of the Law, (as it's confest he does) for the *Law* said, *Swear not* by *any creature*, but by *God onely*, and *forswear not*; and if the Gospel say no more, but *swear not* by *any Creature*, as *Heaven*, *Earth*, *&c.* but by *God onely*, and *forswear not*, where's that *higher state of perfection*? that *Love* that excludes *strife*, (and consequently *Oaths*, which are but to *end strife* where it is) and that *perfect conformity* to *Christ*, who neither *strove* nor *sware*, and to his *humane nature*, *Light*, *Spirit* and *Grace*, that leads up out of *strife*, the occasion of *Oaths*? All which *high attainments* the *Bish.* confesses *Christ* come to bring men up to under the Gospel.

Bish. But the *Bi.* hath yet one more *strong string* to his Bow (as he judges) which is indeed his *ultimum refugium*, which if it fail, *all his tackling* is *loosned*, and his *whole talk* about the *limitation* of the *universal Negative* in those *Texts*, must *betake* it self to *its heels*, for

for any *help* it can *hope* to have from *himself* or any *other*; and that is *a strong conceit*, begotten in his mind from some *few Authors*, testifying of a *certain sort* of *vulgar familiar Oaths*, or *forms of common swearing by whatever came next to their hands and tongues, as by the Temply, holy City, their own and others heads, hands, lives, and souls, by heaven, earth, the light, waving the attestation of God, and swearing by his Name, and putting the character of Divinity upon the creature*; and not only upon *small* and *light occasions*, but even in things of concern, as to that *charity, justice*, and *equity*, which they *owed to others*, of old *in use* among the *Jews*, (as among many *Christians now*) which way of Creature-swearing *they chose* (saith he) *because they fancied such Oaths, being not with the solemn invocating of* Gods Name, *were not binding upon their souls, but such as they might play* fast *and* loose *with, as their own interest, or pleasure sway'd them*; as they could not do with *Oaths* made according to the *law* command by *Gods Name, for those they thought binding.*

¶ *On this occasion* (saith the Ep. p. 29, 30.) and *to reform these gross abuses, Christ gives that command*, swear not at all: *that is, not after those usual, presumptuous, unlawful forms, by the names of Creatures, of which he gives so many instances to express his meaning, when he doth not instance in the lawful use of religious Oaths by the* name of God: telling them *there was in those Oaths by* any Creature, Heaven, Earth, Jerusalem, the Temple, &c. *a tacit, calling of God to witness, since every creature depends on God, and is in relation to him, as Heaven is his Throne, Earth his Footstool, Jerusalem his City*; and lastly, *implying that however such* Oaths *were as to the manner unlawful, yet they obliged, if the matter of them were lawful*; *so that they were not excus'd from* perjury *in not performing*, and p. 35. *for these their new, and customary forms of swearing, it being the almost* only swearing *in fashion among them*, Christ *blaming in them*, and *aiming at*, *gives such a* prohibition *of* swear not at all, that is, (saith the Bish. p. 20.) *not by those* Oaths, *in which you now make* no scruple to swear *and* forswear: not *at all* for *matter* and *manner* as ye have accustomed *your selves to swear contrary* or *beyond what God allowed in his law*.

Answ. In this place we confess the *Bish.* though he *streins hard* for it, hath made as *fair a flourish*, and spread as *broad sails*, as in any *part* of all *his book* besides it, yet all will not *help* to *carry* him

him on to the *accomplishment* of that work at first undertaken by him against the *Quakers*, viz. the *justification* of the *lawfulness of any swearing*, or the *defence* of that *limited sense*, he would put upon the *universal Terms* in the *two Texts*, wherein *Christ* and *his Apostle* forbid *all swearing*; sith it's *most evident* to any but such as *wrack* their *Inventions* on the *Tenter* to find out, wherewith to *draw* them their *own way* for their *own interest*, that (as in the *other points immediately* next both *before* it, and *behind* it, *viz.* of *divorce*, and of loving *deportment* towards *injurious ones* and *enemies*) so in this of *Oaths* Christ *prohibits* and *condemns* not only those *gross abuses* of *those things* that by *Divine indulgence* they had a *dispention* for *under* the *law*, which abuses *crept* in by the *Pharisaical false glosses*, too much *loosning* the *meaning* of *Gods law by Moses*, by their *depraved examples*, or *popular customs*, but *prohibits* and *condemns* also those *very things*, which, in regard of their *hardness of heart*, *distrusts* and *wicked cruelties*, *God himself* in the very *letter* of the *law* it self then *indulg'd them* in, and gave them both a *dispensation* and a *precept* for *at that time* by the law: And so as the *law* of *old time* (before the *false glosses* and *selfish senses* of the *Scribes* and *Pharises* came in) whereby they *wrested* and *perverted* it to their *own wills and lusts*, said in *somethings* so as it was not said *from the beginning*, in the *state of innocency*, while man was *merciful* as his *heavenly father is merciful*: If a man *like* not *his wife* on a *light occasion let him put her away*; And in case of *injury*, as he *hath done* so *shall it be done* to him again, *eye* for *eye*, *tooth* for *tooth*, *stripe* for *stripe*, *wound* for *wound*: And in case of *enmity*, *hate thine enemy* (for the *Jew* might *spoil* the *Egyptian*, and *might not* spare *Amaleck*) But the Gospel saith, God *hates putting away* (except for *fornication*) *Love enemies*, *Resist not evil*, *Do good to them that hate you*; *Be like your Father that begets* out of that *old image* and *nature* of the *Devil*, into *his own*, *Be perfect* as he is *perfect*, &c. In case of *strifes*, and *misbelief*, *dissatisfactions*, *jealousies*, *insecurities* among themselves, in which case *Oaths* were *then* allowed, *God* said by *Moses* in the *law*, *fear the Lord thy God and swear* by his name, *Deut. 6. 13.* But swear not *falsly by his name*, Levit. 19. 13. *Forswear not*, but *perform*: So by *Christ* his *Son*, and his Apostle in the Gospel *swear not at all*, not only not by *creatures*, *heaven*, *earth*, &c. but also not by God himself; for whereas the *Bish.* says Christs

instancing

instancing of *creatures*, shews his meaning is to forbid only that *kind* of *Creature-swearing*, but *not swearing by God*, for he doth not instance in the *use of Oaths* by *his name*. We say *James* uses an *exclusive expression aequivalent* to an *instancing* in that *form of swearing* by the *name of God*, while (for brevities sake) he addeth *neither by any other Oath*. Therefore if swearing by the *name of God* be *an Oath*, he must of *necessity* intend the *forbidding of* that *Oath*, which is the *most notable Oath* of all, or else *of necessity* have *some way* or *other plainly excepted* it, otherwise he had much *darkned* that *counsel of God* in the *Gospel*, which his *scope*, *aim*, and *end* was to *make more clear*, whilst he then had left them *in doubts* about the thing, which though they *practically* erred in, yet, as to the *Theory* of it, was *most manifest* in the *letter* of their *law* before, for the law *expresly* condemned *all prophane irregular Creature-swearing*, though they *wickedly* m'd it (as *Christians* (so call'd) now do) and *all forswearing*, but as *expresly* allowed and commanded *swearing* by God himself. But the *Gospel*, which is a *clearer promulgation* of *Gods will* (must upon the *Bishops principles*) have been such an *obscure declaration* of it, as leaves it) more *dubious* and *difficult* to be understood, as to the *truth of it*, then it was *before*, *extending one thing* (in *words*) and *in sense intending another*.

2. *Christs* own expressions, is well as *James*'s in the *affirmative part*, shew his meaning in the *negative* to be a *prohibition of all swearing* as well *as any*: And here we must *take leave* to *leave seeing with the Bishops eyes*, and follow what we *most clearly see with our own*, and to use one of the *Bishops Argument ative Medium* to *conclude* the *clean contrary* to what he *concludes* from it, and to *argue* with it *against himself*.

For whereas p. 31. the *Bish.* says, *that his limited sence of Christs words against some swearing only*, not all, *was Christs meaning in the* negative part *of his words*, *appears and is proved by the* affirmative *part of them*.

Answ. We shall *shoot his own Arrow* wherewith he thinks he hath *hit us*, back again to him out of his *own bow*, and say quite contrary to him thus, *viz.* that the *universal sence of Christs words against* all *swearing*, *not* some *only*, *was Christs meaning in the* negative *part of his words*, *appears and is proved by the* affirmative part *of them*; which howbeit, he says, the *Quakers themselves will* (he *supposes*) *confess*, *must not be taken in an* exclusive latitude,

rule, or a broad universality of command; yet (let false suppose) he much mistakes himself, for the Quakers affirm that the affirmative parts of both their speeches, which are, *Let your communication be yea, yea; nay, nay; for what ever is more than these is of evil: let your yea, be yea, and your nay, nay; lest you fall into condemnation*, must be taken in an *exclusive latitude* or *broad way* of command: howbeit not indeed such an *old conjured* kind of *universality of command*, as the *Bish. fancies* as enjoyns to use no other *words* in *any communication*, by way of *affirming* or *denying*, but barely and only those *syllables* of *yea*, and *nay*: for the Quakers (as *very fools* as the *Bish.* would make them) are not so silly as to *affect to use* (as he fancies they do) *those very Monosyllables, as if they fancied themselves verbally tied* to them, (any more than they fancy themselves, (as some others do) *syllabically tied to to patter over their* Pater noster *in eadem verba* without variation from that *individual form* of words, *Mat.* 6. 9, 10, 11, 12, 13. *Luk.* 11. 2, 3, 4. Our Father which art in heaven, *&c.* which if men pray after *that manner*, or to *that same effect*, they may so *vary* from, as to use *different* words; neither do the *Quakers scruple* to use such *paraphrase* or *enlargements* of speech, as the *matter* or the *parties understanding*, or *diffidence* may stand in need of, as *God is witness*, we speak as in his *presence*, or the like.

But the *Quakers* affirm Christs words must be taken (though not in such an *exclusive latitude*, as to forbid *more ample expression* of their scope, than the bare *syllables yea*, and *nay*; or such an *universality* of *command*, as *ties precisely* thereunto) yet in such *universality* of *command*, as limits *Christians* to *affirmations* and *negations*, or *solemn asseverations*, without *any* Oath, and in such an *exclusive latitude*, as stints but *all swearing* whatsoever, even that which *was* lawful, as well as that which *never was* lawful, on *pain* and *peril* of *falling* into *fire* and *condemnation*: for these words, *But let your communication*, that is, the *whole of it* not only *private* but *publick*, be *yea*, and *nay*; do not only *intend*, that *plainness*, and *simplicity* of *Christians meaning* and *speaking* as may be *consonant* to their *words* in *truth* and *honesty*, without *fraud* or *falsity*; but also that *forbearance* and *freedom* of their speech from *all Oaths*, by *heaven*, *earth*, or *any* other Oath, whether *of old forbidden* or *required*; and this appears

undeniably

undeniably to any by its being brought in in *both Texts*. By this *adversative particle* [But] by the *emphasis* of which it stands opposed (as an *affirmative* to its *negative*) not onely to those words that are *prohibitive* of *forswearing*, *viz.* Thou shalt not *forswear* thy self; but to those *sentences* that are *prohibitive* of *all Oaths*, *viz.* *Swear not at all, neither by Heaven, nor Earth, nor any other Oath, but let your communication be* yea, nay, *i. e.* be without *all Oaths*; for *what's more then that*, i.e. then *solemn asseveration* and *negation*, is of *evil*, which is as much as if he had said, for *whatsoever Oaths* or *swearings* are us'd now, as well as *forswearing*, comes of evil. Otherwise, if the *affirmative* part be interpreted, as standing in opposition to that part of the *negative* onely, that *prohibits forswearing*, it must be such *Tautological non-sence* as (*absit*) far be it from us to think *Christ* should ever speak: Since then this must be the *sense*, *viz.* of *old 'twas said*, *Thou shalt not forswear thy self*; but let your *yea be yea*, *nay*, *nay*; that is, *perform to God thy Oaths* in *truth* and *honesty*, without *fraud*; but I (who say more than was said of *old*) say unto you, *Swear not at all*, *but perform to God thy Oaths in truth and honesty*, *without frauds*; which *idem per idem* whoever utters, is found more in *insano sensu*, than *in sano*: But the other way *in sound sense*, *viz.* *I say unto you*, *swear not at all by any Oath*, *but let your communication be* yea *and* nay.

As then the *affirmative* part of Christ's words must be taken in such an *universality* and *latitude* of *command*, as confines to *here*, *solemn asseverations*, *assertions* or *denials* *exclusively* of *swearing by Heaven*, *Earth*, or *any other Oath*, when he says, *But let your communication be yea, yea, nay, nay.*

So the *negative* part of his words, *swear not at all*, must be understood in such an *universally exclusive latitude*, as admits of *no Oaths* whatsoever among his Disciples.

3. The *adversative particle* [But], which stands between those two *prohibitions* of *Moses*, saying, *Forswear not, but perform to God thine Oaths*, and of *Christ* saying, [But] I say unto you, *Swear not at all*, do little less than *infallibly* manifest it, That Christ forbids *all swearing*, as much as *any*; and even *such swearing* as was *not indulg'd* to them by the *Pharisees* onely, but by *Moses* and *God himself*, who by his servant dispensed with them in, and instituted even their *swearing* by *God's own Name*, who never indulg'd, nor dispensed with any of that *Creature's swearing* the Ju-

ing

shop talks of; but threatned *woes* to it ever under the *Law*, and by the *Law*.

Otherwise again, if *all Oaths* be not *forbidden by Christ*, as well as *any*, wherein (as to the point of *swearing*) does he prescribe a *righteousness* and *perfection* above, or beyond that of his *servant Moses*, whom he was to *exceed*? by which *Moses* God in the *Law* itself so *universally forbad* all other *Oaths*, save *solemn swearing* by his *own Name*, that there was no more swearing left for Christ to *forbid* his Disciples, than what *Moses* had *before forbidden* to his *own Disciples*, if he might not *forbid* all that *swearing* by *God* himself which the *Law* allowed of.

Besides the *non-sence* that he must be supposed to speak, if he forbid not *some swearing* which of old was *commanded*, appears in the *particle* [*But*] for thus it must run (according to the *Bishop's supposition*) Ye have heard of old from *Moses* in the *Law*, ye must not *forswear your selves*; But I (who forbid more than *Moses* ever did) say thus unto you, *Swear not at all* by any of *those Oaths* which *Moses forbad* before me, but onely by such as he *allows* you. We say on this account (as to *swearing*) Christ *indulges* and *dispenses* with as much as *Moses*; and *God* under the *Gospel*, as much as *God* under the *Law*, for neither *God* nor *Moses* in the *Law*, (howe're the *sens* (*de facto*) as it) ever (*de jure*) *indulg'd*, *allow'd* or *approved* of any *irregular*, *prophane*, or *Creature-swearing*, and *God* and *Christ* in the *Gospel* (at that rate the *Bish.* reckons) *disallow* no other. The *opposition* then which lies intimated in that *adversative particle* [*But*] being not between *forswearing*, and *prophane swearing*, but between *forswearing then*, and *no swearing now*, shews *Christ's intent* to be to prohibit *all swearing*: For 'tis indeed as if he had said thus; *God under the Law* commanded you to *swear by his Name*, and when you had *sworn by him in truth*, to perform the *Oath* ye made *by him*, whether *to him*, or *any other*.

But I say *now*, *God allows you not to swear at all*, nor by *Heaven*, *Earth*, *nor any other Oath*; no not those *Oaths* which ye did, and might of *old* make unto the Lord your God in things *lawful* (but no *Oath* by a *creature* did God count as an *Oath* made to him, any more than he counted their *solemn Vows* to be unto him, *Lev.* 5. 1. provided ye *performed* it which ye had done.

7. Christ doth instance in the use of *swearing by the Name of God virtually*, though not *formally*, whilst he instances in the use of *swearing by Heaven, Earth, &c.* forasmuch as *swearing by Heaven* (as Christ sayes *Matth.* 23. 22. is a *swearing* by the *Throne of God*, and by *him that sits thereon*, therefore swearing by *God* is *implicitly*, if not *expressly excluded*: And this the *Bish.* himself also confesses, p. 30. viz. *That even in those Oaths, which were attested onely by the naming of* any creature, *as by* Heaven, Earth, Jerusalem, the head, *&c. There was a* tacit *calling God to witness*, which if there be, then (according to the *Bish.* who sayes *an Oath* is no more than an *attestation of God, who is witness to all we say and do*, p. 38.) *swearing* by the *Name of God*, which was once *allowed* and *required*, is here *excluded* and *prohibited*.

But however that the *Bish.* may not have occasion to say we deal *sophistically* with him, and not so *sincerely*, and *plainly* as becomes the *Truth*, we will confess with him, that that was but a kind of *prophane creature-swearing*, an *irregular form* of *swearing* by the Name of *God*, the *Jews* indulg'd themselves in, which he also confesses with us, is here forbidden, seeing it was but a kind of *Tacit* or *implicit swearing* by him, and not that *plain express swearing by his Name*, which the *Law* commanded, while it forbad the other. But what will the *Bishop* be advantaged in his cause by this our *confession*, so long as he asserts it is onely this *tacit swearing* by God under the *express attestation* of some *creature*, which the *Jews* were accustomed to, in the breach of which *Oaths*, they thought they did not *forswear* themselves, that is by *Christ* and *James* here forbidden, for the *reformation* of which *abuse onely*, and to reduce and *restore* them to that *right legal form* of *swearing onely* and *expressly* by *God's Name*, Christ speaks thus, *Swear not at all*; Neither more than the just censure of fasting such an *absurd sense* upon their *words*, as we judge no *wise man* will own to be the true sense of either *Christ* or the *Apostle*; for at that rate the *true sense* of their words must be to this effect: *Ye have heard it said to you by the Law of old time, Ye shall not forswear your selves, but perform to the Lord your God those Oaths which you made tacitly by him while ye sware rashly, prodigally, commonly* and *expressly* by some *creature*, which *Oaths* by the *Creature*, though they were *Tacit swearings by God*, ye held your selves not obliged to perform: *But now I say*

more you, *swear not at all*: I mean, *swear no more* so tacitly, *so implicitly* by *the name of God*, as ye were wont to do, but when ever ye *swear* (provided ye *performe your Oaths*) *swear out aloud*, more *sensibly*, more *expressly*, more *plainly*, more *openly* by *Gods Name* than ye have done formerly.

5. Is's evident enough by the *Bishops* own words, that as well *solemne Oaths* by *God* himself, as those *familiar Oaths* by *creatures* in which the *Bish.* saves they *tacitly* swore by God, are forbidden by *Christ*, for *swear not at all* is (saves the *Bish.* p. 20.) as *much as to say, no by those Oaths in which you make now no scruple to swear and forswear.*

Ans. Which if so, then *solemne Oaths* by the *Name of God* expressly, being such Oaths as in which the *Jews* made no *scruple to swear and forswear*, those are forbidden as well as the other.

And whereas the *Bish.* tells us (as *Philo* and *Josephus* tell him) *they grounded a great reverence of the Name of God*, and seem'd to make great *conscience of swearing* in *Iericulis in small matters by the Name of the Lord, according to the Letter of the Scripture*, and made *scruple to swear at all* by (יהוה צבאות) the *Lord Sabaoth*.

We say, they might well be *scrupulous* of taking the *Name of God in vain* upon every *trivial*, *frivolous* matter, and so decline the mentioning of it, and flye to the omission of some *scripture*, what *occurrent* to mind and tongue. But in *them* and *weighty cases of concern*, and *in Judicature*, as they were *not*, it being *expressly required* according to the *Letter* of the Law, so they *did not scrupule swearing* by Gods own Name. The Name *Elohim* they might possibly *scruple* and *strain* at the *naming* of it, as they did, and do at the naming of the Name *Jehovah*. But the Name *Adonai* they *use* as *superstitiously* repeat that in their *mutterings*, as they *superstitiously* decline so much as the bare mentioning of the other.

The more shame therefore to Christians (so call'd) that have no such great reverence of the Name of God (as the Jews had), where they should exceed in strictness, that they can swear in every 10 and time, by Gods Name, a thousand times, when they never think on him.

But that in *serious cases* and *occasions of concern*, as to that *charge, office* and *equity they swear in* at here, they should decline, *scrupule* and *waive* (as the *Bish.* says they did p. 10.) to *swear by the Name*

of God, when their Scripture was so *express* for it, and *those* the way of *Creature swearing*, there's not onely *no reason at all* to believe it, but one grand *Reason* of the *Bishops* own (*reasonless*) rendering *for it*, but *against* himself, whereupon to believe the *contrary*, *viz.* because (as the *Bish.* says, p. 19.) they *swaied such Oaths being not with that solemnity of invocating Gods Name, not to be building upon their souls either as to truth or right, but they might play fast and loose with them, according as their own pleasure and interest did sway them*; which if it have as much of *truth* in it, as it hath of *weight* and *strength*, hath *reason enough* to persuade any *reasonable men*, that the *Jews* in their *solemn swearings* in *weighty matters* did not *scruple* nor *waive* swearings by *Gods Name* (which *Oaths* they *All* thought binding) and *waive* that swearing by *creatures* in order to the *satisfaction* and *security* of each other, and by such *Oaths* as they judg'd not to be so *obligatory*, but that they might *safely* either *break* or *keep* them at their pleasure; for such *Oaths* instead of putting an end unto their *jealousies*, *distrusts*, *suspicions*, *insecurities*, would have assuredly *created* them far more than before, forasmuch as no *more credit is to be given than to a Lyar*, *one that* swears never so solemnly *and in God's name*, *whose such solemn Oaths are such as the Swearer believes himself is to be no more bound by*, than if he had not *sworn at all*, and such as he swears to persons for whose *satisfaction & security* such a one swears, can have no more hold as to know what to *trust* to, then he hath who hath a wet *Eel* by the *Tail*. Besides (not to use more words than such the *Bishop* himself *knocks the nail* on the head for us here) that (though *against himself*, as in most other cases) proves it to our hands, that the *Jews* did not scruple to swear by *God and Name*, yea, were so far from scrupling it, that in all cases they said the Witness his own words, p. 37. cited out of *Drusius*

Apud Judæos in Judiciis omnia Juris Jurandi Religiosa solemnia Deiownine interposita, Drus. *Among the Jews, all things in Judicatures were confirmed by the Religious Oath, wherein the Name of God was interposed.*

And that they made no more scruple of *forswearing*, and not *performing* what they swore to by the *Name of God*, than of *forswearing* or *non-performing* what and *what* they *rashly*, *irregularly*, *idiotically*, yet *commonly* swore to by the *Name of Man*

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Wherefore, is evident also by the *Bishops own words* last recited, forasmuch as a *common swearer* by *other Oaths* is *commonly a false swearer*, when *swearing seriously by God himself*, the *wantedness* of *easie & ordinary swearing* (as the *Bi.* observes out of *Justinian* and *Austin*, p. 42. †) in cases *never so true & honest*, begetting a *propensive swear falsly*: Nor is there more credit to be given than to a *Jyar*, p. 17. *many* that swears *never so solemnly*, and in *judicature*, who is a common *swearer*, &c.

† Viz. *Ratus ne jurabis, ne vel consuetudine in perjurium cadas*, Lact.

Ne facilitate jurandi in perjurium prolabamur, Aust.

The *Bish.* then *confessing*, that Christ forbids *Matth.* 5. to swear *by such Oaths* in which they made *no scruple to swear and forswear*, therein *confesses Oaths by the Name of God* (which were commanded in the *Law*) to be by *Christ* forbidden there, as well as *other Oaths*, since the *Jews* made not so much *scruple* as he imagines to *swear by God*, nor yet (being *common swearers* also) by any thing that came next to *heart* and *tongue*) to *lye* and break those *their oaths* by creatures when they had done.

Finally, if *Christ's words* were *exclusive* and *prohibitive* of *all irregular oaths* by *creatures*, because those they *scrupled* not to make, but *inclusive* and *exceptive* of *solemn Oaths*, in *solemn cases*, by *Gods Name* upon this score, because *they scrupled to swear by them*: Then (*ecce mentem*) the *mind of Christ* in those words must be this, viz. *Ye have heard of old, ye should not forswear your selves but perform your oaths to God*: *but I say unto you, swear not at all by such Oaths* in which ye *now make no scruple to swear*; but swear only by *such Oaths* in which ye *now do make scruple to swear*; which sense he that can find any *sound sense*, *seriousness*, or *solidity* in,

Ere his mihi Magnus Apollo.

Having thus at last *same sundry*, and *broke to pieces* that *supposed strong* but *reeling reason Still*, which bore the *stress* of the *Bishop's* *Case* against the *Quakers* in the case of *swearing*, viz. his *more* *weighty* and *more common* than *proper Comments* upon those *Scriptures*, *Matth.* 5. *Jam.* 5. out of which from that *universal* *prohibition* of *all swearing* therein expressed, he would fain *create* some

some *solemne swearing*, at least in *Judicial proceedings*: We have them *rightly rendred* by us, to the *review* of all *reasonable* and *understanding* men, by whom they will be seen to stand against all the *Canon-shot* which the *Bish.* hath *shivered out* against them (some of which hath done most execution upon himself) as that *strong hold* out of which the *Quakers* cannot be *stirred*, so as to *surrender* that *Interest* they have therein, as to their *Plea* for *no swearing* among *true Christians*; and as *Jachin* and *Boaz*, that stood in *strength* and *stability* it self, before the *true spiritual Temple* of the *Lord*, against the *faces* of all that would *come* to *defile* it with their own *inventions* and *impositions* in point of *Oaths*.

And as for that which he sayes (p. 26.) he *adds to his Reason* (*by way of full measure, heaped up, and running over*) viz. *the concurrent Judgement of other Christians and Churches*:

'Tis true, he *fills up his measure*, (for his *Reason* are *rather to hold out*) by *heaping up the sayings* of many *Christians*, which are so far from such *concurrence* as he speaks of, that indeed they *rather run against*, and *conclude* to the *contradicting* of *one another*, some (if not most of them, as is shewed above) *testifying more plainly* and *groundedly against all swearing*, than the rest whom the *Bishop* sides with, do for *any swearing*.

Seeing then there remains no more to make up his *sentence* *sure* with, but the *empty husk* and *chaff* of *words* of *some Councils* & *Churches* of *Romanists* and *Reformists*, and of *Christians* (perhaps not *truly such*) whose sayings are *perfigured* by many *more ancient Fathers* and *Christians* of the *Bishops* cleing, perhaps more *truly such*, we shall save our selves and the *world* the *labour respectively* of *writing* and *reading* what is of so little *value* with us, it is of small *importance* to the purpose.

And now at last *seriously* and *solemnly* again professing as at first that the *Bishops undertakings* (not for want of *willingness* in us to *see it to be truth*, if that were the *truth indeed*, which is pleaded by him against the *Quakers*, but for want of *true* [illegible] in all he sayes to shew it so, to be) hath not succeeded to [illegible] removing of our *difficulties*, or *satisfaction* of our *Consciences* [illegible] *swearing* at all is either *needful*, or *[illegible]* any that are *Christians* (*truly such*) under the *Gospel*; [illegible] the *dispensation* of the *Law*, *some swearing* was [illegible]

bish, which was the *professed, immediate* end of his Book, and the *ground* of those *ten particulars* of which his Work to us-ward (if *ever effectually accomplish'd*) doth consist.

We *rightly* and *lastly*, appeal to all *wise and sober-minded men*, who shall impartially peruse and weigh what is above-said, Whether in this case of our *non-conviction* by the *Bishop*'s as *destitute* as *successless* endeavours to inform us, or of our *non-subscription* to his *conception*, and *non-submission* to *swear against conviction*, according to the foresaid *Imposition*, we are undoubtedly without more ado to be *denominated* such *wilful resisters*, and *Obstinate offenders* against the *Law*, as worthily fall under the *severe penalties* of the *late Act*, whereby (though yet contrary to the *tenor* and *true intent* thereof, in respect of their *exception*, who never head that *Maxime* in *Law*, that *Judicium penale nunquam excedit causam*) we now so sorely suffer; and also whether we suffer in so doing so justly as to be left without *Plea* for our selves, and without any *just excuse* before both *God* and *Man*.

Nevertheless, however the second page of the *Bishops Book* speaks our his *ultimate design* to be (in case our difficulties be not so *remov'd* by this course of his *discourse* concerning publike Oaths, that we can *swallow* such *Swearings* without *straining*, as fast as they are impos'd on us) that we may *inexcusably* suffer *severely* for our *obstinacy*, yet seeing in the close of his Book he layes at least, he hath *no design to us-ward, but to dispel our needless scruples and superstitious fears* (as he calls them) *to shew us our safe liberty to obey, and how we may scape the penalties for disobeying the Laws*, &c. *In order to which, he expects his pains and charity should be accepted.*

We declare, That his pains is full as *Acceptable* to us call'd *Quakers*, as that *pity* to us, and *charity* he pretends to, is *True and Real*, (which how far forth it is, we leave to God and his own Conscience to judge of) Though first it hath not obtain'd its professed end to us-ward, so far as to *clear our understandings*, any other than the *clean contrary way* to what he aims at, by the sight of how *little Demonstration* the *Bishops* are able to make for that *swearing* they *consent* and *concur* to have *impos'd*: Nor 2*dly*, to *remove our scruples*, since (as was said) we

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we were before without *scruple* or *doubt* of it; that our *denial* of that *swearing* that's impos'd on us, is *lawful* and *right* before God, howere it seems so or so in the sight of men: Nor 2*dly*, so as *to reduce us to our due obedience*, for we are not out of it, seeing as if *swearing* be not *lawful* before God, it's *due obedience* to him not to *obey men actively*, who impose it * so if Swearing were *lawful*, yet at least our Consciences being not convinc'd that it is, we obey God, to whom (as the *Bishop* sayes, pag. 23.) we *Christians* owe the highest *love*, *loyalty* and *obedience*; our *obedience* to whom cannot be *disobedience* to those Laws of men that are *just* and *agreeable to his Laws*, and besides where we obey not *Actively*, we do it *Passively*, by *suffering violence* without making any *violent resistance*, which *Passive obedience* all *wise men* own to be *true obedience*, as well as *Active*. Nor 4*thly*, so as to *rectifie our Judgements*, which were once *irregular*, when we made no *Conscience* thereof, but return'd to their *rectitude*, when we became so *tender* as to *fear an Oath*. Nor 5*thly*, so as *to stop that*, which he is pleas'd (not for want of mistake, error and superstition) to *call* the *contagion of our error* and *superstition*, *to others* in this point; for we are perswaded *many* will be *convinced* (as well as some are already *confirm'd*) *against all swearing*, seeing *how little the Bishops* have to say, and shew in *confirmation* of it. Nor 6*thly*, so as to *redeeming us from the penalties of the Law*; for they are now with *full measure heaped up*, and *running over*, even *beyond the bounds of the Law* in *fining*, *exacting* and *inflicting* upon several of us. Nor 7*thly* and *lastly*, so as to *redeem us into safety and peace*; for howbeit we seem in the *eyes* of the *unrighteous*, and of some *Religious* men, to be in *danger of perishing* in our *troubles*; yet (some *evil* can come to us for our *Consciences*) we hearkening still unto *Christ* *dwell safely*, *and are at quiet from the fear of evil*.

* *And so sayes the Bishop himself*, p. 11. No Laws of men contrary to Gods Word, are to be actively obeyed.

and, being (as the same *Seed* and *Sort of Saints* before us also were, 2 *Cor* 4.) though *Troubled on every side*, *yet not distressed*, *Perplexed*, *yet not in despair*, *Persecuted*, *yet not forsaken*, *Cast down*, *yet not destroyed*.

Dated and *Dedicated* in service to the *Truth*, in the Month called *July* 1662. by *Samuel Fisher*, imprisoned for Conscience by the space of about *Fifteen Months* of the two years last past, First in the *Counter*. 2*dly*, In *Newgate*. 3*dly*, In the *Gate-House*. 4*thly*, In *Old-Bridewell*. 5*thly*, Now in *Newgate* again; Where (without the least Crime prov'd against him, or so much as said to his charge) he stands (with many more so *recorded* in the very Calender) *discharged* by the *Kings* late *special favour*, notwithstanding which he is not *released*, but *retained*.

FINIS.

ERRATA.

IN the first part, in the Epistle, p 5 l 30, for *yet* r. *yea*, p 2 l 39 r. *tentanda*, p. 8 l. 7. r. *in it*, p. 9. l. 8. r. *was at least*, p. 9. l. 30. r. *that he is*, p. 11. l. 37. & p. 12 l. 2. r. *obstinacy*, p. 13. l. 4. r *graviore*, p. 14. l. 12. for *his* r. *their*, p. 16. l. 31. for *declaring* r. *declining*, p. 20. l. 27. r. *ungue*, p. 21. l. 3. r *to the Bishops*, p. 24 l. 19. r. *to sweeten*, p. 32 l. 9 r. *do*, p. 34 l. 4 r. *redarguit*, p. 37 l. 9 r. *what he hath*, p. 41 l. 29 r. *Agitator*, p. 85 l. 21 r *Dictatorem*, p. 89 l. 25 r. *Præmunire*.

In the second part, p. 4 l. 9 r *presumed*, l. 13 r. *frivoulosity*, p. 9 l. 29 r. *inventions*, p. 13 l. 15 r. *Christians*, p. 16 l. 3. read באמת p. 21, l. 19 for *by in*, r. *in by*, p. 21 l. 20 for *in* r. *is*, p. 25 l. 4, for *we*, r. *they*, p. 25 l. 7 for *of*, r. *of old*, p. 27 l. 38 r. (*if*, p 29 l. 14 r *Dialt*, p. 30 l. 20 *for is all*, r. *is in all*, p. 41 l. 33 r. *Petitionem*, p. 44 l. 39 r *signifies*, p. 45 l 11 for ἐν μὴ r. ἐὰν μὴ p. 50 l. 13 r. *ye are*, l 16 r. *yet are so*, l. 18 r. *makes*, l. 19. r. *him*, p. 55. l. 12 r. *dispensation*, p. 56 l. 23. r. *as well as*, p. 62. l. 13. for *wave*, r. *use*.

READER,

Find no fault *with what* faults *thou find'st with th' Press*,
Correct the greater thus, *the rest lack* less.

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